

The Outlook Tower

A Happy New Year to all our readers. Looking back over 1924, I think we may feel content that the work of the New Education has progressed in most countries. There is a growing band of people, mostly to be found among the young folk, who, dissatisfied with the old systems, are dedicating their lives to the release of the child from the incrustations of education which are the outcome of an age of materialism and competition. While individual teachers, struggling against heavy odds, may not see any definite result, those of us who have the opportunity of being in the centre of the movement and surveying the advance made, are satisfied with the ground gained, which we owe to these isolated pioneers, and we hope that the New Education Fellowship may unite them in a bond of the spirit which will make their task easier.

The "Old" and the "New" Schools

The "old" type of school has three dominant aims, firstly, "results," actual tangible results gauged by the number of examination successes; secondly, as the consequence of a false idea of education, accumulation of the largest possible number of facts; thirdly, the arousing of interest in school work by artificial stimuli such as marks, prizes, position in class. To-day an entirely new situation has developed, in view of a change of educational aims, in what are known as the "new" schools whose aim is not the mere acquirement of knowledge, but the release of creative ability and its practical application to life as creative service.

In the new schools the curriculum is naturally wider than in the old, including, as it does, school journeys, different forms of Art, such as music appreciation, eurhythmics, dancing, handicrafts and drama. The new school aims at the development of the *whole* of a child's nature, giving a rightful place to the

education of the emotional life which has been so sadly neglected in the past. In such schools it is quite unnecessary to apply any artificial stimuli to arouse the interest of the pupils.

Under the present system of examinations, in which memory and book knowledge play so large a part, it cannot be denied that if there are two schools, A and B, A having a narrow curriculum which fits the child to the examinations, concentrating on these, giving a great deal of homework, and imposing mass instruction on every child, irrespective of type and temperament, and school B, with wider curriculum to include the development of the whole personality, studying the individual child, fitting the system to the child, reducing homework to a minimum, then judged purely by the number of children passing examinations each year, A will win every time.

But, are we perfectly certain that the possession of certificates is a true indication of an educated human being? Are we sure that the facts acquired have been digested, that they can be applied to life, that, in the over-development of the mind, the emotional nature has not been dwarfed and starved and creative ability inhibited? Are we sure that physical health has not suffered through over-strain? Has the individual been taught to think for himself or has he become so accustomed to absorbing facts imposed from without that he will inevitably join the herd throughout his life, acquiring his attitude to life ready-made from others?

For instance, how many children passing our examinations in French can make themselves intelligible in France? And how many children, who can reel off lists of historical dates, have the least idea of the significance of the events to which they refer and their import to the gradual evolution of mankind as a whole?

In the new school, in order to prepare a scholar for Matriculation, one of two possibilities has to be faced, either at 14½ or 15 years a scholar, in order to concentrate on examination subjects, has to give up such valuable items of the curriculum as art, crafts, etc.—and this at the period of adolescence when these particular subjects are most needed as outlets for the expression of the maturing emotional life—or he must be prepared to matriculate a year later than in the normal secondary school. This is often very difficult to arrange where finance demands that the parents should be relieved from the expenses of a child's education at the earliest possible moment.

Examinations and Temperaments

Are teachers confident that the present system of examinations is a real test of a pupil? Often the pupil who is expected to pass an examination is just the one that fails, his sensitive, nervous temperament making him unsuitable for the particular kind of test which examinations supply. A child with a different temperament, and perhaps far less ability, will often pass the same examination fairly easily.

Matriculation—Some criticisms

In the majority of secondary schools it is now recognised to be unwise to work constantly for different examinations, and Matriculation or School Leaving Certificate is the general examination taken. Very little exception can be taken to the curriculum set for Matriculation, but the necessity to pass in five subjects at the same time, failure in one subject necessitating a repetition of the other four, appears very unnecessary.

During the last few years, in the Matriculation papers, there has been a growing tendency, in mathematics, to set "riders" that require for their answering an exceptional type of mathematical brain. This is hardly fair for the average candidate and should not be allowed in an examination the purpose of which is to test the average all-round knowledge of all types of persons, and is distinctly *not*

set for the purpose of detecting exceptional ability in any subject, for which other examinations of a specialised nature exist.

A New Method of Examination Needed

In the new education it is being realised more and more that the different types of children require different kinds of education, and that these differences of type should be allowed for in examinations so long as they are necessary for entrance to professional life. We must experiment in new directions, otherwise the new education will be handicapped in that it will be preparing children for the wider education and will still be forced to prepare them for examinations which are the product of the old system of education.

It is evident that during the present period of transition, the examination still has a place with us, but teachers should apply themselves to the task of fitting the examination more closely to the needs of the individual child and to the various types of children. During the transition from the Old Age of rigid discipline, mass instruction and cramming, to the New Age of freedom for individual expression, it behoves pioneers in education to be considering and experimenting in an endeavour to discover whether existing examinations can be replaced altogether by a different method of evaluation. It has been suggested that examinations could be replaced by intelligence tests, and of late these have assumed importance in the educational world, especially in America and Germany.

Examinations in the School

All reforms are gradual. It would appear that the next step in the reform of examinations would be to abolish external examinations and allow school examinations and school records to take their place, scholars being classified by the persons who know them best, such classification being endorsed by some competent authority. After a time different schools would establish their own standard, and

the name of the school from which a certificate was issued would be a sufficient guarantee of its worth. Thus the certificate would be granted as the result of honest work done in familiar conditions and would be of greater value than any certificate can be which is issued as a result of an external examination.

Intelligence Tests—Emotional and “Quality” Factors.

It is evident that intelligence tests have come to stay, but they are at present in an early stage of experimentation, and much more remains to be discovered of their possibilities before they will be able to meet much that is required of them. At present they appear to be too mechanical and to omit the registration of emotional reactions. As Prof. E. R. Groves, of Boston University, has pointed out, “it is in the emotional life of the individual that we find the greatest obstacles to precision in tests of mentality—to conceive of the individual as static, to ignore the personality and the emotional attitudes that influence alertness, ends in classifications that are deceptive for the educator and unfair to the pupil.”

In the future it is possible that tests of emotion will be evolved and that by a combination of these with mental tests an extremely valuable index to ability and personality will be obtained. At present intelligence tests give practically no indication of the *quality* of the personality. They register certain abilities, such as memory, observation, alertness, etc., but give no key to the *direction* in which these abilities are used in the life of the person tested. It is possible to obtain excellent mental test results from persons who are distinctly abnormal, the faculties so ably registered being directed to anti-social purposes. * “Just as each individual has a certain mental level or *quantity* of intelligence available, so he has a definite *quality* of that quantity. This quality may be good

or poor. No matter what the child’s mental level, that intelligence which he has may function efficiently or inefficiently, . . . because of such *difference of quality* . . . a statement of the mental level of a child may be most misleading, for any child is apt to be the one in whom mental function, not mental level, is the determining factor in behaviour.” Facts gathered show “the actual presence of mental variation and deviations in function in a group of troublesome children in whom the mental age determination had revealed no reason for delinquent tendencies . . . back and beyond mental age lies the socially significant factor of mental function. It is this factor which correlates far more closely than mental age with our everyday social problems.”

Mental tests have the disadvantage of splitting the psyche into a number of faculties. We need something that will reveal what we may best describe as the voltage power of the soul, that indescribable and intangible quality which eludes systemization. We need to be able to obtain a synthetic conception of an individual as well as the quality of his separate faculties. Intelligence tests no more indicate the whole person than a series of petals and leaves reveal the beauty of a flower. “A person may score low in tests and yet become a skilled workman or even a real artist; or he may score high and yet be destitute of the power of managing men; or he may, even if a genius, score no higher than many persons of ordinarily good ability.”

Those who are researching in this particular realm of education are well aware of the deficiencies of the tests in this direction. Prof. Jones, of Columbia University, writes: “It should be remembered that there are many factors other than intelligence which determine a student’s standing, and that the psychological examination (or mental test) is not supposed to measure them. . . . There is no thought of using the intelligence test without the student’s complete previous record.”

* *The Unstable Child*, by F. Mateer, Ph.D.

Psychological Factors

In a recent lecture Mr. Bertrand Russell admitted that he had sat for a series of intelligence tests and had failed to come up to normal standard. Why such failures occur cannot probably be revealed except by the psychologist, but all these factors have to be considered when estimating the present position of intelligence tests.

Again, some people feel a definite emotional barrier aroused when they set themselves to any action akin to an intelligence test, a queer kind of inhibition ensues.

All these facts point to the need for different kinds of tests that will take into account the psychological differences of individuals.

Racial and National Factors

It is well known that intelligence tests applied successfully to children of one nationality are not suited to children of the same age of another nationality. If there is a difference between children of the *same race* and of the same cultural level but of different nationality, how much more discrepancy shall we expect to find between the methods suited to children of *different races*.

Anthropologists have lately come to the conclusion that a new race is growing up in our midst with special characteristics of its own which will eventually distinguish it from all other races in as definite a way as Celts and Teutons are distinguished one from another and from all other branches of the Aryan root stock.

It is interesting to note in this connection that a Report of the Immigration Committee of U.S.A. gives evidence of this new type:—"There are not only decided changes in the rate of development of immigrants but there is also a far-reaching change in the type . . . the bodily traits which have been observed to undergo a change under American environment belong to those characteristics of the human body, which are considered most stable . . . the

change of type appears to be very rapid, but the changes continue to increase."

Again, from an *address given before the Anthropological Section of the British Association, it is clearly evident that this new type is appearing, not only in America but in other countries as well. The British Association address states that a number of *fundamental* physical differences between many of the young children of to-day and their parents have been observed and exactly measured. Among the psychological characteristics emphasised are rapid response to sympathy, quick intuitions, sensitiveness, marked absence of the usual parrot-like intelligence, and power to comprehend principles easily. There is also a distaste for meat and coarse foods. "This type needs sympathetic and understanding teachers." In general these new children show capacities for fraternity and co-operation, and possess strongly marked intuitive qualities.

Our experience with children in a large day school has led us to believe in the existence of this new type of child. They are particularly characterised by their powers of intuition. Reason with them takes a very secondary place, and is used, more often than not, to prove to their minds later, some principle the truth of which they recognised at once without proof. These children are very clearly of the non-examination type, and for them it may be that a new method of testing will arise to fulfil their needs. In the face of these facts one must keep an open mind, ready to catch the significance of the new problems which open up before us as we seek to educate the children who, some of us believe, will later on usher in a new order of civilisation.

Again, from *The Los Angeles Sunday Times* we quote: "The American Bureau of Ethnology describes the members of the new race as having certain definite physical and mental characteristics, being scaled to slightly smaller measure-

* Delivered by Capt. A. G. Pape and recorded in his book, "Is there a New Race Type?"

ment than the present standard . . . the chief attribute of these children may be expressed in the word—poise. Nothing disturbs or frightens them. They exhibit at all times a superb self-control. The principal faculty distinguishing them from other children is their highly intuitional faculty, their power of grasping any thought presented to them in its fullest and deepest significance.”

Intelligence Tests in Madrid

At the Instituto Escuela, Madrid, Senor José Castillejo and his colleagues have replaced examinations for entrance to the Universities by intelligence tests. In all cases the record of the students' work and the personal report of the teachers supplement the results obtained from the tests. The subsequent University careers of the students have given ample proof of the adequacy of the deductions that have been made from this happy combination.

Gleanings from the Headmistress of an L.C.C. Infants' School Experimenting with Individual Work

How often one hears teachers complaining that nothing can be done in the elementary schools because of the very bad conditions existing in the home and school environment. Yet where there is the spirit there is the opportunity. The new reforms are much more a question of atmosphere and attitude than of system.

We have recently visited an L.C.C. infants' school where we were met with the usual dismal conditions—small asphalt playground, large gloomy rooms, classes of 40 to 50 children, lack of equipment, and many other deficiencies. Yet comparing what one finds now, in spite of conditions, with what one would have found 10 years ago, there has been a wonderful progress. Instead of the old raised platform, the rigid discipline, the immobile children repeating mechanically what the teacher was endeavouring to cram into them with “chalk and talk,” one finds a busy hive of children all working at their own tasks, moving about the room freely, concen-

trating intently on their work or relaxing for a few moments before tackling another problem. There is a general absence of fear throughout the school and punishments have been abolished with the result that the old problems of discipline have disappeared. A revolution in school method had been accomplished amid the old conditions, with the old equipment and at no extra cost; a change not brought about by the progress of the educational authorities but by the silent heroism of the teachers. In this school a new method of individual work for infants has been evolved by the Headmistress and the inexpensive apparatus is used throughout the department.

Cases of Psychological Difficulty

Under the free methods indicated it is possible to study the individual child and to adjust psychological difficulties which, in an ordinary school, would have caused the child to be dubbed naughty or lazy. The Headmistress of the above-mentioned school gave me a few illuminating instances:—

1. Rose—brought to school with reputation of having a bad temper. When a teacher was one day telling a story to the class she mentioned that when a little girl her mother used to tell her stories when tucking her up in bed. Rose then revealed the fact that her mother had no time to love her or tell her stories because her time was taken up by a new baby. The teacher offered to take Rose in her arms and love her during the story-telling in the afternoons. This was the beginning of a complete reform of Rose's bad temper. Lack of love and a sense of being put out in the cold on the arrival of a new member of the family are two very frequent causes of abnormalities of conduct in otherwise normal children.

2. Mary—brought to school crying. Said to be very naughty, refusing to put on her woollen frock and wanting to wear a cotton one in cold weather. At a school medical inspection she burst into tears and would not undress. The teacher, having studied the child, knew that hav-

ing watched another child who was neat and tidy under her frock, Mary feared the revelation when her own dress was taken off. The teacher therefore suggested that perhaps Mary was shy and did not like undressing before strangers and would prefer to go into a room by herself. Later it was discovered that the child felt very neglected by her mother and was constantly envying other children who were neat and clean. The child was evidently of a type superior to her home environment and was much helped by the teachers taking a special interest in her and giving her the aim of using her abilities to win a scholarship and get on in the world in order to provide her mother with a proper home.

3. John—refused to do any work for two months. One day his brother stole some money from a teacher and was beaten for it at home. John's teacher came forward and helped his brother and a link of kindness was made between John and the teacher. Suddenly one day John went up to his teacher and said: "Would you like me to do some work?" He then started and has gone on working steadily, the personal link with the teacher having acted as a strong stimulus.

4. Molly—extraordinarily nervous child, often waking from afternoon sleep screaming. Enquiry revealed the presence of a baby brother. Mary, being only three years old and not having much muscular control, had once hurt her little brother in her endeavours to love him and was beaten by her mother and ever since pushed away whenever she came near the baby.

5. Two boys came to school dirty time after time. The teacher sent for the mother and discovered that the family of five were living in one room at the top of a three-storied house, the nearest water being in the basement. The mother with varicose veins in both legs and expecting another baby remarked that her husband was far too much of a "blooming nut" to fetch up the water. Is it any wonder that the little ones were often unclean?

6. Johnny—began school at $5\frac{1}{2}$ years and was put into class with other children who had come up from the infants' section where various lessons in sense training, etc., had been given. Johnny refused to do any writing. Observation led the teacher to the conclusion that this refusal was caused by Johnny's lack of muscular control. Investigation revealed that the mother and father and five children were living in a room of which the furniture consisted of two mattresses and a broken chair. Consequently Johnny had not had any opportunities of handling or touching articles and his muscular development was retarded. In this case Johnny was given special coloured pencils and easy exercises which allowed him gradually to acquire muscular control without increasing his sense of inferiority and hurting his dignity.

A lady inspector visiting this school was very upset because the children of five years were not sleeping in the afternoons. The teacher had however obtained from the children the following appalling statistics—that out of 42 children, 22 families lived in two rooms, four families lived in one room each, and that in the 22 families living in two rooms there were a total of 128 people. The teacher explained to the lady inspector that mothers had pleaded that the afternoon rest might be omitted so that the children should be sufficiently tired to go to sleep the minute they laid their heads on their pillows, as their husbands refused to remain in the room and repaired to a public house if the children were wakeful and noisy.

These heart-breaking facts surely sound the doom of our present social system. That human lives can be so wrecked and spoilt at their source places a responsibility upon each one of us to strive with all our strength to reveal a new attitude to life, an attitude which is inherent in the New Education and which we hope will eventually show forth in all other departments of mankind's activities.

B. E.

Examinations Examined

By an Examiner



"Every competitive examination is an outrage, intellectual and moral"—strong words I heard fall the other day from the lips of a distinguished educationist. He did not explain, nor did I seek explanation. I thought I understood, for he seemed only to be giving form to a generalisation long nebulously latent in my own mind—the mind of an ordinary schoolmaster.

It is more than forty years since I was last examined, but from the first day to the last of my subsequent professional career I have been, in great issues or small, on orthodox lines or heterodox, an examiner. And my memory of it all, examined or examining, is of one unbroken dissatisfaction. Even satisfaction with my own so-called successes was tempered—at least in University days—by a sort of gentle contempt for the examiners who had found my superficial knowledge (as I was intelligent enough to know it to be) good enough for "Honours." I did not scruple, however, to accept such material "prizes" as were offered me, though mind and heart questioned desert.

My experience since then in examining has only served to confirm me in the view that the line between success and failure, the big prize and the big blank, is often so narrow as to be practically undiscoverable (though always apparently discovered), that if the papers had been different (perhaps even one question) the results would have been different, that examiners are only human and fallible and not unbiassed, and that unmerited success may demoralise even more than unmerited failure.

But consequences such as these are by-products only. If the finished article turned out by the examination-machine answers its purpose, is an article really in demand, then, it may be held, there

is something to be said for the machine, in spite of its inherent defects.

What is the essential output, the finished article so greatly desired? Is it anything other than the seal and stamp, in one of a hundred forms, of worth, of fitness for a given position—a higher Form in school, a better school, University entrance, a professional career? So much is true of all examinations. And so far the outrage is intellectual only—the attempt to measure intellectual quality by imperfect, one-sided, mechanical methods—tests to some extent of raw knowledge, it may be, but not of applied knowledge; of conformity to old types, not of original vision and spiritual adventure.

The moral outrage begins when competition begins, when "prizes"—books, money, golden opportunity, coveted position, fame—are awarded, often to the wrong person, as the result of imperfect tests imperfectly applied. That way injustice lies. And to the victim injustice, even unintended, is a moral wrong.

But for all the outrage it may be conceded that, however imperfect as an all-round test of worth, of fitness, examination in one guise or another must continue to safeguard society from the more obviously dangerous forms of the "unqualified" practitioner.

Some of us, in our social desperation, would even go further, and gladly extend, rather than reduce, the sphere of protective examination. Given examiners other than human, and tests other than written, who of us, for instance, would not welcome a stiff practical examination for would-be politicians—and parents? Imagine a Board of Infallible Examiners in a position to say to any Parliamentary Candidate—to the common Voter even:

"Before you may vote, or solicit votes, you must satisfy the Examiners as to

your fitness—your mental and moral equipment. The test we shall apply will be pre-eminently practical, for we shall put you to sleep and in a dream place at your absolute disposal a whole nation of men and women, boys and girls, so responsive to your wishes as to be practically alive, yet so unhuman as not actually to believe as they seem to believe, or feel as they seem to feel. Over this nation we make you supreme (Monarch, President, Prime Minister—what you will) for an indefinite period, and we leave you to legislate in unfettered freedom, only ourselves watching invisibly every thought you think, every word you speak, every act you perform. The moment you succeed in making your people (or even a majority of them) reasonably healthy, reasonably good, and reasonably happy, you shall awake, and receive our Diploma of Political Worth. But the penalty of failure is disfranchisement. Take a day or two to weigh the risks. The cost is nothing. We command a bottomless Exchequer. Nor need you, aiming at good, fear to increase suffering, the material of your experiment being but the insubstantial creatures of a dream."

Or imagine aspirants to parenthood appearing for their "practical" before such an omnipotent Board. "Here are dream-children, a girl and a boy," the Instructions to Candidates might run, "a few minutes old, and as much a part of you, as truly your physical and spiritual heirs, as if from your own bodies. You will presently fall into a long, deep sleep, in which you are to cherish these children till they are of age. Food, clothes, education will cost nothing. Whatever you desire will be yours. Your supreme task is other than material—to steer these ever-growing souls through the shoals, rocks and tempests of your joint natures, and bring them to

maturity sound in body, mind and spirit, neither tyrants nor flunkies, neither over-proud nor over-humble, but with wisdom and strength to resist the evil in the world and to make plain to their fellows the ways of understanding and of peace. Then, when this boy and girl are man and woman, you shall stand or fall, be admitted to parenthood or refused, by their verdict. The souls you have shaped shall be your examiners, your judges, shall themselves pronounce for or against you the irrevocable Yea or Nay."

But all that is the stuff of dreams, and the human examiner is wide awake—and ever in demand. Pending his slow transfiguration can nothing be done to reduce the danger to his victims? The application of certain broad general principles would surely do much—if not enough.

In the first place all but protective examinations (social safeguards against ignorant and dangerous activities) could be safely abandoned.

In the second place, even in protective examinations, the practical tests might be greatly extended, the theoretical, with their dangerous by-products of "cram," greatly reduced.

Lastly, all estimates of capacity, all verdicts on fitness, should be based less on the apparent success or failure of an hour or two spent with examiners, than on the cumulative testimony of years spent with teachers—the men and women who from long and close acquaintance with candidates in their work, can speak of them with authority at their best and at their worst.

Do we choose in any other way our Laureates, our Prime Ministers, our Archbishops? They present themselves indeed before Time, that inescapable Examiner in Chief, but they are examined only, and appraised, on the record of life.

JOHN RUSSELL, M.A.

Measurement in Education

By Chas. H. W. G. Anderson, B.Sc. (Edin.)

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IN Education we have two functions to perform; we must equip the child with such of the race knowledge as is essential to life in society, and we must encourage to the fullest extent his capacity of making a life for himself.

If we can measure general ability, or detect special abilities, our task is simplified and our work done more efficiently.

Until recently, our estimates of general ability, as distinct from attainments, were wholly subjective; that is to say, they were influenced by many extraneous circumstances which were not susceptible to exact evaluation, and were not constant in their effect, arising as they did from the fact that the individual making the estimate was a law unto himself; it was *his* estimate, and it might (or might not) be influenced by his knowledge of the child's character, his own ideas of achievement proper to a child of the age under consideration, and, quite frequently, by his own mental and emotional attitude at the moment.

Some objective method of measuring was indicated, and was in the end provided by the production of "intelligence" tests, in the preparation of which the psychologist and the statistician have collaborated.

It is at present impossible to state with certainty what is measured, or tested, by these tests; it is possible, using properly constructed tests, in the correct manner, and interpreting the results in the light of a thorough knowledge of the fundamental principles, to obtain a very useful measure of a child's ability to learn, if not prevented by extraneous circumstances or temperamental faults.

Here one would record, briefly but

definitely, a few fundamental theses, upon which the fabric of mental measurement has been built:—

- (1) Ability to learn does exist.
- (2) Whatever exists, must exist in quantity.
- (3) Anything that exists in quantity must be capable of measurement.
- (4) Measurement in education is, in general, the same as measurement in the physical sciences and approaches the same order of reliability.
- (5) Measurement is indispensable to the growth of education; we must know the initial capacity of our pupil and we must be able to measure the results of teaching.

The first three of these theses will, one feels, be accepted by all reasonable persons; the second could be qualified by saying that whatever change we, as teachers, make in a child, must be a change in the amount of something; we are hardly likely to claim that our work is wholly without effect.

The fourth thesis may seem, especially to the physicist, out of touch with the work of the psychological statistician, a bold claim; but hear Prof. Thorndike, "Nobody need be disturbed at these unfavourable contrasts between measurements of educational products and measurements of mass, density, velocity, temperature, quantity of electricity, and the like. The zero of temperature was located only a few years ago, and the quality of the unit on the temperature scale rests on rather intricate and subtle suppositions.

Our measurements of educational products would not at present be entirely safe

grounds on which to extol or condemn a system of teaching, reading or arithmetic, but many of them are far superior to measurements whereby our courts of law decide that one trade mark is an infringement of another."

The fifth thesis, if not accepted at present, will at least be admitted to represent a desirable state of affairs.

It is my object, in the remainder of this paper, to demonstrate that it is possible to perform both the operations set forth therein.

The more basic question is that of ability; how can we hope to measure this nebulous unknown?

Simply by observing the effects produced by it, and by comparing them with the performances of other individuals under the same conditions; a process comparable in strict detail with all processes of electrical measurement.

An intelligence test consists of a series of problems, a series of mental situations, and the individual under test is encouraged to tackle these problems, to face the situations; his responses, or solutions are carefully noted and compared with those of a large number of other persons, and his performance rated according to the performances of his companions in life.

No two persons are identical in tastes, inclinations or capacity in specialised tasks, so the well designed intelligence test offers a large number of problems, that all may have an opportunity to do as much as possible; as an example, the American Army Alpha Test contains 212 items, of which the average adult will answer about 65 correctly, and an honours graduate about 150; this point cannot be too clearly understood, as one of the criticisms levelled at the intelligence test takes the form of selecting one of the most difficult, or unusual of the questions, and asking the layman whether he can answer it, the expected negative being taken as a condemnation of the test.

The other important fact is the achievement expected; this is *not* decided by the compiler of the test, being based on the actual showing of a large group of individuals; every problem in an intelli-

gence test is there because it has proved to be of value in measuring intelligence; as an example we may take the series of numbers, to be repeated, in either direct or reverse order, to be found at various age levels in the Stanford Binet tests; children of nine years of age can, if of normal ability, reverse a series of four digits; children of eight cannot, unless above normal; while children of 10 who fail in this task are almost invariably below normal in capacity. A normal child of six can copy a diamond, correctly, three times in succession; a child of five cannot, unless above the average in ability; failure to copy the diamond at nine almost always indicates serious dulness.

A child of six, though the date may be regularly brought to its notice by being written on the black-board each morning, can never give the full date correctly; at eight all normal children, after a little thought, pass this test.

So much for the intelligence test; these exist in two forms, "individual," for use by the trained psychologist in special cases, and "group" for use by the ordinary teacher or doctor, who is prepared rigidly to adhere to standardised methods of administration and scoring, and to submit any aberrant cases to the expert; it must be borne in mind that the mental measurement must be carried out with the same uniformity as any other scientific measurement, and that unauthorised departure from the standard routine vitiates the test.

For illiterates and very young children, special "performance" tests, requiring no language manipulation have been devised; but space does not permit my dealing with these.

Now to the measurements of results of teaching; the examination has hitherto been used for this purpose, but it has many faults, the greatest being its lack of objectivity.

The technique of the intelligence test has been adapted for use here, with gratifying results.

Instead of problems requiring general mental ability, divorced from school

knowledge, we have problems involving the use of the tools of learning in which the child has been exercised.

In reading, previously tested by the child reading aloud, we have two types of test; the first is for recognition of words and consists of conducting a child through a list of words, arranged according to their ascertained difficulty, and registering its performance, while the second, to gauge comprehension of the matter read, consists of the child reading short paragraphs, of standardised difficulty, and answering certain questions on the material therein.

We get, therefore, two measures of the child's reading ability, one of his knowledge of the tools, the other of his ability to use the tools.

Similar tests exist for arithmetic, measuring the mechanical processes, and the ability to solve problems on paper and orally.

These arithmetic tests are very valuable for grouping the children in the Junior division of a school in graded classes for arithmetic; and the case of a child, apparently capable, but backward in arithmetic, can be investigated by administration of a series of tests covering all the mechanical processes, in order to determine the weak point.

In conclusion, it may be of interest to describe the use of these tests in a public elementary school.

Children are tested individually by experienced psychologists (who are specialist teachers in the school) on their entry into the junior department, and placed in A and B classes according to ability; during their first year they receive standardised attainment tests to ascertain weaknesses, or ability, in Arithmetic and English, and are taught in graded classes for these subjects; a child may be in class 2 for Reading, and in class 3, or even 4, for Arithmetic or *vice versa*; this entails all Junior classes doing Arithmetic and English at the same hours, but this is found to be quite satisfactory in practice.

Promotion through the Junior School

is determined largely by the attainments in English and Arithmetic, as is promotion to the Senior Department.

In the Senior Department, the child enters one of two streams of progress, and promotion is determined by age and attainment, as measured by standardised tests; during the child's first year in the Senior Department, its capacity is again tested, this time by a group intelligence test, administered by the class teacher, this test being a check on the initial, individual test.

To supervise progress in the Senior School, standardised achievement tests are used twice a year.

A child entering school from another school, receives standardised achievement tests, and is placed in the class whose average achievements most nearly fit it.

The two streams of progress are designed to cover, as far as possible, the same ground in the fundamental school subjects, to permit of transfer from one to the other, the difference being that the "A" curriculum is "enriched," by such subjects as Mathematics, French, Experimental Science, and for exceptional pupils, Latin; it must be added that it has been found possible, by reason of the more efficient methods produced by standardised supervision, to make the "B" course more cultural than the average elementary curriculum.

Success in using these new educational aids can be promised to all who will take the trouble to fit themselves to use them and to believe in them in the early, difficult stages, and who, in doubtful cases, will consult some competent authority.

Their use will make teaching more efficient, since they keep us informed as to the results of our teaching; they prevent us from too rapidly promoting a child, at the same time indicating which children are fit for promotion.

They render the acquirement of the tool subjects a more certain process, and therefore give us greater opportunities to devote to the cultural side of education.

One last point; it may be asked what is the reaction of the child to these

tests? It is gratifying to be able to say, after considerable experience with children from seven to fifteen years of age, that not only do they prefer the standardised test, in which they are asked to do what they can, to the formal examination, giving little or no choice, but they seem to enjoy the novel tasks to be found in intelligence tests; so much is this so that they express keen interest in their performances, and register mild disappointment when they receive non-committal replies to their requests for the results of such tests; it should be widely known among teachers that it is a breach of professional etiquette to divulge, either to child or parents, the results of an intelligence test, since these are solely for the guidance of the teacher and cannot be of any value to the individual tested; his

capacity has been determined by his natural endowment, and he cannot alter it.

The ascertained capacity of a child is indicative of his ability to profit by education, and it may be the duty of a head teacher to advise a parent that a child is or is not likely to profit by further education, or even to succeed in some particular profession, but even here very great care and tact is required in handling the situation, and no reference should be made to "brains" or "intelligence," since the man in the street is in the same position as the Chicago judge, who told a psychologist, who was giving evidence in the case of a juvenile delinquent, that "It is no more possible to measure intelligence than it is to measure electricity," when he had that day paid his quarter's account for electricity!

The Use of Intelligence Tests in School Examinations

By Geraldine Coster, B.Litt. (Oxon.)

It is now four or five years since the first outburst of excitement arose in the educational world concerning intelligence tests and their power to solve some of the schoolmasters' ever-recurring problems.

As always when a new idea or system rises above the horizon, there were numbers who felt that a marvellous panacea had been discovered, which would in a few years revolutionise previous methods. It is one of the hopeful and interesting things about our profession, that every year or two we do make some world-shaking discovery; every year or two we are convinced that we have this time really found the royal road to learning. I can think of no other profession, save possibly that of the mediæval alchemist, where hope has triumphed so persistently over experience. In recent years we have had Self-Government, which was to make all the naughty children

good, and the Dalton Plan, which was to make all the lazy children industrious, and Intelligence Testing, which was to give to teacher the power of making in an hour an X-ray photograph of Johnny Jones's mind, which would indicate exactly what ought to be done with the said Johnny from the cradle to the grave, or at least, from the kindergarten to the retiring list. And the really fascinating and encouraging thing about these wonderful schemes is that the better ones do actually accomplish about thirty-three per cent. of what is claimed for them—a very respectable achievement.

The obstreperous child, the lazy child, and public examinations—these are probably the three biggest problems of the ordinary school, and at first sight one feels that the third is an absurd little mole-hill compared with the first two. So it is; but it takes quite as long to exterminate moles as it does to climb Mont Blanc.

Modern experiments have to a great extent taught us how to solve the problem of school-discipline, and we have made very real progress in coping with laziness and boredom in schools. To what extent are we getting on with the examination question?

Twice in a child's school career examinations are of very great importance to his prospects; first when he passes from his elementary or preparatory to his secondary or public school, and secondly, when he passes from school into business or the university. At each of these times he presents himself before a body of experienced people who have to judge from his performance at the moment what his capacity in the future is likely to be.

Now looked at broadly, the whole process of mental education is the training of the mind to *analyse with a view to synthesis*. The child learning to read learns first to analyse sounds and symbols, in order that he may synthesise them into words and sentences. The infant mathematician by means of sticks and glass beads and multiplication tables learns to analyse numbers, in order that he may synthesise them into problems of profit and loss. The young geographer learns to analyse the physical and climatic conditions of a given region, in order that he may be able to produce a synthetic account of human life in that region. Always the analysis affords training preparatory to the synthesis. Or, to put the same thing in another form, we endeavour to teach children first to accumulate facts, and then to deal with them.

At the age of 11-13, when so many children have to face their first important examination, we ought fairly and reasonably to expect that they have acquired some skill in the first or analytical stage of mental training, and that they will show some signs at least that they have the capacity for synthesis.

At the ages of sixteen to nineteen, when school-leaving and college entrance are in question, we ought to be able to take for granted a very fair ability to analyse,

and to concentrate on testing ability to synthesise.

Readers who have met with Dr. Ballard's clever book *The New Examiner*¹ will have seen already the direction in which this article is tending.

Ballard's thesis stands as follows: that examinations should be fool-proof as regards marking, and that the modern type of essay question is a most pernicious and unreliable method of testing knowledge and ability. He suggests that we should use instead the following scheme:—

- (a) A general intelligence test after the manner of Binet and Simon, to measure innate capacity.
- (b) Papers on the subjects of the school curriculum framed in such a way that each answer requires thought but demands little or no writing.

The method of setting this new type of subject-paper is too complex to be explained here, but a few miscellaneous examples of questions from Ballard's book will serve to show its general character.

History

In each of the following sentences choose from among the names in brackets the one that will make the statement true:—

- (1) America was discovered by (Drake, Columbus, Cook, Raleigh).
- (2) The battle of Trafalgar was won by (Wellington, Drake, Gordon, Nelson).

Geography

In the following sentences substitute for the number the missing word:—

- (1) Sheffield is famous for its (7).
- (2) Devonshire is noted for its (48) because it has fine (49) orchards.

In the following sentences, indicate true statements by putting *Yes*, false ones by putting *No*. If you don't know, put a dash:—

- (1) Our imports are mainly food and raw materials for manufacture.
- (2) General speaking, the population is more scanty in the coalfields.

¹ Hodder and Stoughton, 1923. Price 6s.

English

Choose from among the four words in brackets the word that means the opposite of the first word:—

- (1) Cautious (guarded, adverse, harsh, rash).
- (2) Offer (refuse, present, request, protest).

It is impossible to indicate to those who have not read Dr. Ballard's book the variety and ingenuity of his questions. The only similarity or monotony about them is that every one is answered by a word, a figure, or a sign. He tests exhaustively not only knowledge of facts, but also elementary reasoning power. He has, moreover, a system of marking which partially gets over the 50% guessing chance in the *Yes* or *No* type of question, and which would enable a grocer's assistant to mark a history paper precisely as accurately as the Hulsean lecturer. No teacher needs to have these advantages enlarged upon. He sees at once that the millenium has come.

But let us return to our original thesis that primary education is in the main analytical and secondary education synthetical. Dr. Ballard's scheme seems to break down completely as a test for power of synthesis. It is all very well to say, as he does, that the essay question leaves far too much scope for personal bias in marking, and that, moreover, a child's knowledge of history or geography ought to be gauged by itself and not by a method which turns on his knowledge of English composition. The fact remains that in a school-leaving or college-entrance test we must endeavour to measure the examinee's capacity to *handle a subject*, i.e., his capacity to synthesise. Success at college, and to some extent success in business depends not so much on knowledge of facts as on ability to marshal facts convincingly and clearly. Every teacher knows the child or youth who says, "Of course, I *knew* that, but I never thought of putting it!" The child is aggrieved, for he is at the stage when analysis is familiar, but synthesis is a strange and mysterious process.

But until he can show proof of ability to assemble and deal with his material, no examiner can feel satisfied that he is sufficiently educated to be ready to profit by a university course of study. Ask any university examiner and he will say that the promising candidate is the one who can handle what little he knows skilfully, while the unpromising one covers his paper with masses of undigested and more or less irrelevant information, glib quotations, facile reproduction of the ideas of this or that standard text-book.

I cannot see that the intelligence test system of examination as we understand it at present can be of any great use in the scholastic world, beyond the age of twelve or thirteen. I think Ballard's tests might be excellent as a means of awarding scholarships to secondary schools, though even at that stage one feels that some effort should be made to gauge the extent to which the synthetic power has been or is being developed.

What is there, then, to be done to improve our present type of school-leaving examination? The methods employed in modern School Certificate examinations for testing linguistic and mathematical efficiency are surely pretty well devised.

I can conceive of no fairer way of testing knowledge of a foreign language than to set a "prose" and an "unseen," and an elementary piece of "free composition." Such subjects as history and geography are much more difficult to deal with, and one is inclined, especially after correcting seven or eight hundred School Certificate papers on these subjects, to agree with Dr. Ballard that to ask a youth to write four or five essays in an hour and a half or two hours, is to ask for and get a great deal of insupportable rubbish. Everyone knows that at present the candidate measures his chances of success by the number of sheets of foolscap he has been able to cover with words, and the task of the examiner is to strip away the words and add up the actual points made. But surely this difficulty, about which Dr. Ballard talks bitterly, could be got over

by the very simple expedient of demanding that the candidate shall for the most part set down only the skeleton of his argument, and not clothe the skeleton with superfluous adipose tissue.

A great deal is said about the syllabuses of our standard school-leaving examinations. My own experience has been mainly with the Oxford School Certificate, and speaking frankly I do not see how elasticity and reasonableness could be carried much further. We teachers have become accustomed to grumble at "the Locals," and the reforms and alterations therein have been carried out so quietly and gradually that some of us do not realise that our standard grievances have many of them become obsolete years ago. In point of fact, the Local Examination Boards of to-day, far from adopting the old Procrustean attitude, are ready and eager to accept any modern innovation or new suggestion that is compatible with the demands of the universities. Year after year they alter the syllabuses and question papers in special subjects in an endeavour to satisfy a multitude of conflicting wishes and needs. They will cheerfully set a special paper for one candidate, and the allowance that is made, in awarding certificates, for candidates who have real ability in only one or two subjects, is far greater than is usually realised. The candidate who fails is not, as is so often maintained, the one who is brilliant at language but very feeble at mathematics, or conversely. The only fatal thing is to be very weak all

round, and if an examination is to be of any use at all, then the candidate who shows general all-round inefficiency *should* fail.

It is an arguable thesis that examinations should be abolished altogether, though one has so far never heard of any practicable substitute for them. But if one admits that some form of examination is a necessity, then it would seem that our present methods as regards the First Public Examination are on the whole reasonable and well devised. It is quite true that any public examination is a strain, that there must be an irreducible minimum of luck about results, and that few children do themselves justice under examination conditions. But the girl or boy of seventeen who has not the physical strength to endure that amount of strain, and the self-control, moral courage, and resourcefulness to face the situation steadily and calmly, is *ipso facto* unfit to face the much greater demands that university or business life will shortly make upon him.

I have purposely, in this brief paper, avoided the question of competitive examinations. The state of things which makes it necessary to drive an adolescent boy or girl mercilessly in preparation, and then subject him or her to the ordeal of sitting for an examination where everyone knows that there are, *e.g.*, two hundred candidates and only twenty possible successes, is so obviously deplorable as to leave no room for discussion.

Scottish National Section of the New Education Fellowship

THE Scottish National Section of the N.E.F. has now been fairly started with Mr. R. Hay, Assistant Director of Education, as President. At a meeting held in Edinburgh on 8th November a committee was elected consisting of representative educationists throughout the country, including Mr. N. S. Snodgrass, Principal of Dundee Training College, and Dr. Stanley Boyd, Professor at Glasgow University.

Its first activity is a course of classes on Psychology for Teachers held in Glasgow. A lecture tour on the same subject has been arranged for February.

Examinations in English

By F. M. Baldwin

(*Mediæval and Modern Languages Tripos, Cambridge.*)

"She took the Macbeth, with its copious notes, from Ursula's hands, and began to question her from the glossary:

"Paddock, a toad. Lily-livered means cowardly. Marry—a corruption of the Virgin Mary, a slight oath. Moe—more. Sinel was the Earl of Northumberland."

"No, no, Ursula. That's *Siward*. Sinel. . . . think now."

Ursula shook her head.

"Macbeth's father, according to Holinshed," Miss Roberts quoted triumphantly from the book.

"Well, anyway, he doesn't come into the play, and Shakespeare wrote it, not Holinshed, so —"

"Possets?" questioned Miss Roberts patiently. She knew that Ursula in those silly exasperating moods, when she questioned everything, must simply not be encouraged.

"Posset is hot milk poured on ale or sack, having sugar, grated biscuit and eggs with other ingredients boiled in it, which goes all to a curd. . . ."

The girl's eyes grew dreamy, as they watched the nipping rain beyond the window . . . posset—to sip in front of the fire in solitary warmth and flickering half-lights. . . . "Posset" one should drink alone, always; wassail in company."

My thanks are due to G. B. Stern in her book *The Room* for the above concise illustration of the difficulties of English tests. All of us in our youth have struggled painfully with annotated editions of the greater and lesser English classics and having filled our heads with unrelated facts and word-histories, proceeded in the Higher Certificate, the Higher Local, the Tripos and Schools of the past to disgorge the same for the benefit of the examiner, rejoicing the while to feel the pressure of sheer "information" lessen as we scribbled away.

Those of us whom the Almighty had blessed with the power of correlation began to see dimly that at the back of this wearisome task was a *plan*; we never grasped the plan but worked on in faith! The rest of us, undowered with that gift, hated "the best English books" for the rest of our adolescence and sometimes, alas! our maturity.

Now it is easy enough to carp at the system which helped you and me into a position of authority whence we could send forth criticism, but one fact is clear—that in the past, in order that the formal teaching of English in schools might be justified *at all*, undue stress was laid on the linguistic, insufficient stress on the literary nature of English studies. Because as a nation we hate to express our deepest feelings and because the criticising of great writers demands deep feeling, we have taken refuge in the legend that "literature can't be taught, only grammar and composition," and so have wickedly buttressed up the old gentlemen who ask the inoffensive child:

"In what sense is the word 'take' used in the following lines:—

'Daffodils

That come before the swallow dares and
take

The winds of March with beauty.'

Quote parallel examples."——, thus successfully analysing the magic out of two of Shakespeare's most divine lines. This is the very midsummer madness of the scientist, who must separate an element into component parts before he can formulate a law. We have forgotten the divinity of our mother-tongue and those who have displayed her treasures—"we dwell but in the suburbs of her good pleasure."

Now I may seem to have spoken slightly of the scientific method and shall be asked what I propose to substitute for it. My answer is: "A combination of

intuition and science." Consider the following two statements: "Everything that exists, exists in some amount, and if it exists in some amount it can be measured" [Thorndike] and "Every child thinks about something—constantly thinks about something—and that something, if it can be discovered, is the theme upon which he is best fitted to write" [Ballard]. The mistake of English tests in the past has been that they postulated capacity to "measure an amount" before that "amount" "existed"! that is to say, to gauge a child's knowledge of Shakespeare, for example, before he had knowledge of himself. Examiners forgot that literature is simply the expression of life, of individual life, and that a child must have begun to think about life before he can love literature.

May I illustrate my meaning from my own method of English teaching? I give my children no tests of information whatever, unless I suspect wilful slacking, or unless they are obliged to conform to the standard of existing examinations. The class or group serves as a framework for the individual child, whose capacities I test at least twice a week in optional times (as we work on a modified Dalton plan throughout the School) through his composition work and through his conversation with me over the work he has to prepare. Often the most unsuspected links are found between problems of literature and life and so the child, who is studying a particular author, stirred by that fellow human being's attempt to solve the problem which has puzzled him, begins to

research into the life of that writer and to absorb details of his times and his literary contemporaries to the complete satisfaction of his teacher.

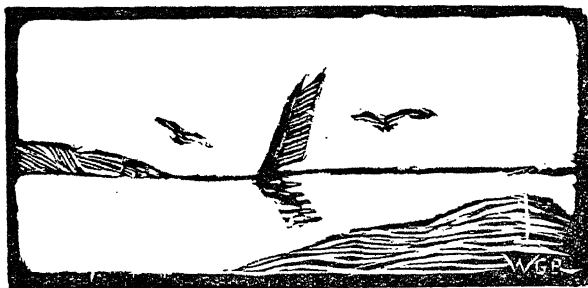
This literary intuition is trained partly by the grading of periods studied. A boy or girl in the Senior Group B for instance, is stimulated through the study of Addison and Steele to think and argue on abstract themes. When he or she has passed this stage then he or she is ready for the romantic and more emotional period of Keats and Shelley. After that the so-called "realism" of Browning and later Masfield, who both bury their treasure among drab "realities." So, little by little, as life turns different faces to the child, he finds some reflection or interpretation of her in literature.

On the purely form side creation also takes the place of questioning for information. "Define an Ode. Mention three writers of this form."

No! — "Go and write an ode and then see *why* Wordsworth's Immortality Ode or Keats' *Ode to a Nightingale* thrills you more than your own."

Alas! sooner or later the dread word goes forth: "This child must take Matriculation." I get out little cram books on scansion, on *précis*, on figures of speech, on paraphrase, on letter-writing, on vocabulary, and inform my children with a serious face that although they may never have read Milton's *Areopagitica*, they have got to make the examiner *believe* they have!

Hinc lacrymae rerum! English examinations are the breeding-ground of hypocrites!



Intelligence Tests and Examinations

By J. H. Badley, M.A.

(Principal: Bedales School, Hants.)

SHOULD examinations be replaced by intelligence tests? To the teacher harassed by examination requirements and aware of their inefficiency as a test of ability, the idea is certainly attractive. A scientific test, of universal application, for which no preparation is allowed, and which occupies comparatively little of the learner's time—if this could replace our present clumsy examination system with all the special preparation it involves, what a saving of time and energy for the real work of education! But can it do so? Are the two things equivalent and intended to fulfil the same purpose?

Intelligence tests have been worked out, as the result of experiments made with many thousands of children, to show whether a child, in matters in which mother-wit is concerned rather than technical knowledge, is in advance of the average of children of that age, or at that level or behind it. In the first case he is said to be of superior intelligence, in the second of normal, and in the third of retarded intelligence; and the amount of superiority or retardation can be expressed numerically with what is claimed to be scientific accuracy. It is claimed that, throughout the range of school years, no matter at what age the test is taken, there is little difference in the result. In other words, the intelligence so tested is a fixed innate quality little affected by education and with little relation to the kind or amount of special knowledge acquired. If this is so, it is obviously important, from several points of view, to know the quality of the innate intelligence of the child whom we are to teach, or of the candidate for any post in which special or even normal intelligence is needed. But if we want to know more than this, whether, for instance, the child has not only normal intelligence but the requisite amount of knowledge, or if the candidate has special ability for a special

kind of work, then something more is required. It is this which examinations are intended to give.

One of the things about examinations which make them as a rule so unsatisfactory is that they are meant to test such different things as intelligence, extent of knowledge and general or special ability, and it is difficult, if not impossible, to devise a satisfactory test for all these at once, or to know which is being omitted from the test. If our chief concern is to discover the extent and accuracy of the knowledge possessed, there may be no test of intelligence at all; and one kind of special ability may be shown without revealing the very narrow range of intelligence and knowledge behind it. And not only have examinations for these reasons proved so unsatisfactory as tests, but viewed as educational agencies they have generally been not merely unsatisfactory, but positively harmful.

If examinations have long been the bugbear of teachers and the butt of writers on education, it must be admitted that for the most part they deserve the hard things that have been said of them. They are apt to cover too much of the field of teaching and to crowd education out. They can easily deaden a whole school course by imposing too narrow a syllabus and engrossing the teacher's whole time, so that the best part of teaching and learning may disappear. They can easily afford a pretext, and indeed a necessity, for cramming knowledge into passive minds, which is the very antithesis of education. And worst of all, they are apt to put a wrong motive as the basis of education both for teacher and taught, to make no appeal except to immediate success, and to limit interest to what will pay.

But however true the charges we can bring against them, they continue to hold

their ground, which seems to show that besides providing a convenient, even if somewhat inefficient, test of ability, they have a real educational value. An examination of the right kind and held at the right time, can be, both as a spur and as a test, of no little help. Under any educational system there is a time when the first freshness of interest in knowledge and skill for their own sake has worn off, and before the later interest in knowledge and skill for the sake of the career and of all the professional interests they open up has fully come. At this time, in order to keep up the output of energy in the various foundation subjects of which some knowledge must be acquired before a narrower specialisation is desirable or profitable, an approaching examination provides a useful intermediate goal. It is useful for the teacher to see how far, by this test, his methods are successful; the larger results of education only time can show, and without the nearer test he might become, if not careless, at least unpractical. And for the learner no less than for the teacher it is useful to have an outside standard by which to measure himself in attainment and ability, free from any disturbing personal element of partiality or depreciation.

But to have this value it must come at the right time. In the years from 12 to 16 brief tests are desirable at regular intervals for the satisfaction both of teacher and taught, but a formal external examination can hardly fail in those years to introduce the evils above mentioned, as well as almost certainly involving over-pressure just at the time when bodily growth is making its greatest demands and leaving least spare energy. If, therefore, a special test of ability is needed for any reason during these years, as, for instance, in awarding secondary school scholarships, a psychological test of intelligence rather than a formal examination would seem to be the best thing to employ. But at or after 16—for some are slower of development—a formal external examination, if it is of the right kind, is a real help.

As for what is the right kind of examination, there is room for a good deal of difference of opinion. For my own part I should wish it to offer a considerable range of choice of subjects, in order to allow for individual differences and to encourage a varied school curriculum; and for this purpose I should also wish the school to be allowed to submit, in any given subject, its own syllabus for examination. As to the kind of question, I should wish them neither to be all designed to elicit knowledge of facts—and certainly not of the recondite and exceptional facts usually beloved by examiners—nor all of the essay type that invites mere verbiage or the reproduction of other people's opinions. Few things are more difficult than to set a paper that shall be a fair test at once of intelligence, knowledge and ability. Probably the best solution is to have a few short compulsory questions to test actual knowledge and intelligent approach, and then give a choice of questions of wider range to show ability in the use and interpretation of facts. And finally, though, as already said, such an examination should cover a fair range of subjects, it should not be necessary to pass in *all* at the same time. Provided that a certain number are taken together it should be possible to add one or two more at a later time without having again to pass in those previously taken. The rule compelling this, in Matriculation and other examinations, is the cause of unutterable boredom to those who fail in one of the required subjects and then have to go over the work in all again; a boredom whose consequences are far more serious than the disciplinary gain of having to bring all alike to the required standard at the same time.

Such an examination, to be taken about the age of 16, I should wish to retain, and I doubt if, for the majority, it could be usefully replaced by any system of intelligence tests. Replaced, I say; for I have no doubt that it could be usefully supplemented by such tests. There are some to whom the formal examination cannot do justice: some are constitutionally too nervous, or have a poor

verbal memory, or are slow at expressing themselves on paper, or, while capable enough in practical ways, have the logical faculty poorly developed. And equally there are some to whom the written examination does more than justice: the glib and those who have good memories and little more, and who can reproduce the words of others but cannot think for themselves. In all such cases intelligence tests would be of use in restoring the balance and giving a truer idea of the real ability possessed.

But we must not overlook the fact that intelligence tests have their limits also. In the first place they are more difficult to apply. Group tests, mechanically administered to large numbers at once, are (at least at present) by no means satisfactory, and much less exact in their results than the more elaborate tests individually administered by a sympathetic observer. But this demands a great deal more time and psychological training on the part of the one giving the tests, in order to ensure sound results and the similarity of method without which they would not be comparable. And even so, what is tested is a particular kind of intelligence, not the ability that is the result of training and of other qualities as well. The tests at present in vogue are mainly concerned with verbal expression and visual memory, and however clearly they reveal intelligence of a kind, it must

not be supposed that intelligence *necessarily* shows itself in this way. Manual skill, for instance, is left out; artistic sensibility is left out, just as qualities of character are left out. We must beware of mistaking one kind of intelligence for the ability which is made up of more components. Of that we have not yet discovered any satisfactory test but experience, and it is here that examinations and intelligence tests are alike at fault.

To sum up, then, I should say that intelligence tests cannot entirely replace examinations, but can be of considerable use in supplementing them. We have found it useful, for example, to employ them at the beginning of the secondary school years in order to know what we may expect from a child and what direction his training should best take. They should be of no less use, as above suggested, in awarding scholarships and in deciding on the career to be followed. But they are not yet wide enough in scope to be regarded as sufficient or infallible guides, or to take the place of examinations of other kinds. To these they should be looked upon as auxiliary rather than as substitutes; and while they suggest a way of improving examinations, they do not relieve us of the so greatly needed task of recasting and widening these and making them a more reliable test of ability.

The Practice of Tests in the New Schools

By Adolphe Ferrière

(*Dr. of Sociology and Director of the International Bureau of New Schools, Geneva*)

THERE is one point in common between the old examinations and the present tests, both claim to be a judge of the child's development by one single series of tests. They only differ in one respect; the examination is empirical, the test must be scientific. There is a gradation between those two extreme processes. On the one side the examinations, instead of

being single, like the baccalauréat or matriculation, are many and spread over the last year or years of study. Between 1891 and 1898 at the college of Geneva there was an examination every week on one or another subject—an exhausting labour where memory played a predominant part. Elsewhere it is the whole of the year's work, i.e., the evaluation of

all written tasks and all interrogation which counts for promotion.

On the other side, as a reaction against memorisation and out of respect for the reasoning faculty, I have seen applied in the New Schools a method of interrogation addressing itself not to raw knowledge, but to acquired ideas in so far as they are means of solving problems of life or answering new questions. The pupil was allowed to consult books for his documentation, but the questions were put in such a way that the assimilation of previous notions played the greater part in the value of the answer. Here again the work of the whole year was taken as a standard. But these were not proper tests. The teacher's intelligence and his intuition determined the value of his questions.

The Test is essentially a standardised way of interrogation fixed not by the arbitrary decision of a man, but by the result of investigations founded on thousands of cases. And in order to realise the formula: "All other things being the same," the very formula of tests given must be stereotyped. Therefore, two ideas are quite naturally distinguished: (a) that the curriculum minimum includes all that a child of a given age can and must know and allows definite tests; (b) that the curriculum maximum includes the superstructure that a child can add to this or that subject of the minimum curriculum in following his own tastes, his individual capacities and his chief interests, and, that superior culture, in which the artistic and social activities are united with scientific or manual aptitudes, cannot acquire definite measurement.

It is to this conception of the double curriculum that we are coming to-day, but the public schools emphasise more the curriculum minimum and the knowledge test, while the New Schools having a few pupils only in each class and, therefore, not being obliged to know them by tests, are more interested in the maximum curriculum, i.e., the indefinite extension of individual faculties through the self-creative expression of the child.

This is the reason why no private New

Schools, to my knowledge, can give any illustrations of the use of definite tests, but all hate the examination founded on memorising according to the old model.

Yet there is one school which has just taken up the methods which I have described in the last chapter of my book *La Pratique de l'Ecole active*:—the gradation of tests in following the stages of a progressive curriculum minimum. It is the International School in Geneva. We started from the three following principles indicated by Carleton W. Washburne, of Winnetka (Illinois):—

(1) "Reconstruct the curriculum in terms of definite and specific objectives."

(2) "Construct tests to cover each specific objective, the tests being complete and diagnostic." Teacher and child must and can tell by a glance at the answer sheets exactly the answers in which the child succeeded and in which he failed.

(3) "Prepare practice material leading up to these tests. This must be self-instructive and self-corrective." Studies are therefore ranged according to steps. "Each step has just one new element. There is ample practice on this element before the child takes up the next."

The rapidity with which the children work once they have understood the system makes them gain two or three years on the eight years of the primary school. Part of the time is devoted to collective activities, the rest to more thorough studies. The teachers who apply this system declare themselves to be delighted with it.

It is a synthesis of a standardisation of the curriculum and the tests on one side and the creative self-expression on the other side.

Perhaps we have here the path of union between the need for accuracy demanded by the acquisition of technical knowledge, on which all the subjects are founded, and the claims of psychology which require that the vital impulse of the child be respected, both in his proper rhythm, slow or rapid, in his capacity to acquire knowledge, and in the choice of subjects which evoke his deepest interests.

Intelligence and the Emotional Factor

The Testing of Emotional Factors

By Otto Lipmann, Ph.D.

(Director of the Institute of Applied Psychology at Berlin.)

Translated by Anna Barwell.

Intelligence and the Emotional Factor

The various methods of testing intelligence are founded on the assumption that the degree of achievement ascertained by an *experimental* test is a sure indication of the achievement which is or will be attained by the same individual when faced with *actualities*. The doubts thrown upon the truth of this theory fall into four classes.

1. The first class of these theoretical objections may be considered refuted by the continual confirmation of the "constancy of the intelligence-quotient." American and German investigators, in particular, have proved that, as a general rule, there exists a certain ratio between the age of a human being and the degree of his mental maturity, and that this ratio remains almost entirely unchanged by school or other influences, it being, of course, assumed that repeated tests are always concerned with the examination of intelligence of the same kind. This brings us to the second class of objections to the thesis put forward above.

2. Modern research has shown the error of the presumption that we can fix definitely the degree of any human being's general intelligence. It is impossible to use any intelligence test whatever, and from the result of such a test to draw a conclusion as to the *general* intellectual capability of the person tested, for no such thing exists as "general" intellectual capability.

No one can be classed as simply intelligent or unintelligent, for it is possible at the same time to be intelligent in some directions and less intelligent in others; possible, for instance, to show a just appreciation of logical relations and to be less intelligent when faced with the problem of effective action as regards practical matters.

3. Another point of vital importance is the sharp distinction between *achievement* and *power* of achievement (capacity). *Logic* shows us that achievement finds its uttermost limit in capacity, and *psychology* proves that this limit is but rarely reached. The fact that an achievement has been accomplished—whether in the school or in an intelligence test or in actual life—is only of interest to us as providing us with the data sufficient, in our opinion, to justify a deduction as to capacity. As regards our study of *capacity*, the only value of the result of an intelligence test is that it gives us a clue to the level *below* which the capacity does not fall. But how far the *actual* achievement falls short of the *maximum* achievement of which the individual tested is capable, we can only surmise if we take into account the factors—other than power of achievement—which determine the actual result. Such factors are the scholar's inclination at the moment, and the attention and interest he brings to the matter under examination. Setting aside physical unfitness (headache and the like) or weariness, these factors may be considered as the expression of the pupil's emotions and may be summarised somewhat in this way: How far is the scholar able and willing to solve the problems alien to his nature which are imposed upon him by the examiner? How far does the idea of ending the examination, well or ill, affect him pleasurably or otherwise? There are but few human beings who always aim at an achievement for its own sake, and who meet *every* demand made upon them—no matter under what circumstances—with a constant effort to do their utmost. With most people the excellence of achievement is—apart from capacity—more or less dependent on the

motive of the desire for success; with different people different motives carry the most weight, as, for instance, some are more influenced by material considerations, others by those of an ideal nature. Since we do not yet know whether or to what degree children and young people may be similarly influenced by ideal motives, it is requisite in intelligence tests, in order to provide like conditions for all, to select or invent tests in which *material* motives are called into play. For instance, instead of asking pupils to compare the weight of various little boxes all similar in appearance—a test which will be totally without interest for many children—we might alter the problem by asking each scholar to find out—by comparing the weight of the boxes—which of them contains a piece of chocolate that is to be the reward for the correct answer. By such a method as this—the only possible method in experiments with animals—we shall probably secure in the different pupils an equally keen *desire* to succeed, and thus be able to get a clearer idea of capacity (*power* of achievement) than if we demanded from those tested the accomplishment of aims of a more *abstract* nature.

In the same way success in *life*—*practical* achievement—depends not only upon the *power* to achieve, but on the above mentioned emotional factors that determine the *desire* for success. But whilst the *power* of achievement may be regarded as a *constant* ratio between the factor of capability (aptitude) and physical age, the *desire* of achievement depends, for the time being, largely on the nature of the proposed aim. To satisfy the demands made by practical life, however, quite other motives, as a rule, are brought into play than those which affect the child in an *intelligence-test* or in the satisfaction of the claims of *school-life*. Hence it is not so much a change in the *power* of achievement as an alteration in the emotional factor, in the *desire* of achievement which is the cause of the incongruity, so often observed between success in school work and experimental tests on the one hand

and in practical life on the other. When once it is recognised that every achievement is the product of both intellectual and emotional factors, we see that the fact of any achievement is not, in itself, a sufficient foundation on which to form an opinion of the *power* of achievement. Such an opinion of any individual's power can only be formed when we know definitely under what circumstances the achievement took place and, at the same time, are able, to some degree at least, to have an idea of the individual's frame of mind and intensity of desire (will to achieve). The result of an intelligence test varies entirely in significance in proportion, as we know that the child so tested *always* strives to do his best or that, on the other hand, he can only with difficulty be induced to use his intellectual powers to their utmost, and then, moreover, only in response to *certain* motives.

It is quite a mistake to decide any human being's future—whether as regards school or vocation in life—on the result only of an intelligence test. We must make it our constant endeavour to form an idea of the whole nature, and not only of the intellectual power of achievement.

Testing the Emotional Factor

Knowledge of any individual's disposition and will has two distinct sides: (1) we must know the strength of the feelings and motives of which he is *by nature* capable, the ease or difficulty with which his emotions are brought into play, whether he is vivacious or phlegmatic, excitable or equable, steadfast or fickle in feeling, and if he constantly requires a change of motive to spur on his will to work. (2) We must also know *what* ideas make the strongest appeal to his emotions, and in accordance with these, what are the motives most likely to influence him.

For such investigation there are three methods which we can follow, *viz.*, observation, questioning and experiment.

Observation of the scholars *at school* by teachers with psychological training may produce most valuable results, and it may always—unless we pin all our faith to the

test-method, pure and simple—be used to supplement and explain investigations of an entirely experimental nature.

2.—The results obtained by questioning pupils have, so far, been chiefly used in investigations of a general and differential character, but they may be of use in explaining individual attitude. In this connection I have in mind chiefly enquiries as to preference for special lines of study, favourite reading, occupations, heroes, etc., provided that the questioner supplements the simple enquiry by questions as to the *motives* of the preference or aversion.

3.—The technique of an *experimental* test of the emotional factor is comprised in two classes of question: (1) What stimuli, mental impressions and ideas affect the person under examination most keenly from an emotional point of view, how do the *stimuli* to be applied to the individual differ in kind and degree by the feelings they arouse? (2) Does this or that definite stimulus, this or that perception or idea, have an emotional effect upon the person tested; how do different *persons* differ in their emotional reactions to certain stimuli? A subordinate problem of the first of these two questions is: What motives have the most weight in determining individual action? And a subordinate problem of the second of the foregoing questions is: What power does a definite motive—*e.g.*, ambition—exercise, actually or potentially, as an effective stimulus to action on the person tested?

Psychoanalysis is a characteristic example of the methods used to obtain answers to the first of these two groups of questions. The best-known expedient used in psychoanalysis is the association-test. A list of words is said aloud to the person under examination, some of the words being quite insignificant, but others possibly calculated to awaken some kind of feeling in the hearer. From the words he replies in reaction—for he has been instructed that these must be in accordance with his first thoughts—a conclusion is drawn as to the *direction* of the course of ideas aroused by the stimulus-

word, whilst from the time of the reaction, from possible disturbances of the same, from the inability later to repeat the reaction word, etc., a similar conclusion is drawn as to the *strength* of the feelings aroused by the stimulus-word and as to possible repressions caused by the emotional element. These purely *psychological* methods are occasionally supplemented by certain *physiological* measurements of the respiration, pulse and psycho-galvanic reflex action.

The interrogation, already mentioned, of the persons under examination as to the reasons of their likes and dislikes of subjects of study, occupations, etc., is also found of use in obtaining correct solutions to the first of the two classes of questions. Yet such methods, in common with all those dependent *only* on self-observation and criticism are uncertain in their results in so far as young people may not always be quite sure as to the motives by which they were *really* influenced. This defect is avoided by a test, first applied by Fernald and further developed by Jacobsohn-Lask, in which the statement of the child, tested as to his motives, can be subjected to a certain degree at least, to further proof by means of an experimental result. The test consists in requiring the child to arrange a number of criminal actions in order of guilt, and, at the same time, to state why he adjudges the one crime as less serious than the other. Many investigators place so high a value upon this test that they believe the result provides sufficient data for the determination of a "morality age" which may appropriately be used to supplement on the side of emotional factors other findings as to the "intelligence age."

In spite of the excellence of method in carrying out this test we cannot help a feeling of doubt as to whether the conclusion of any human being—especially during childhood—as to his moral judgment, on his own moral *attitude*, and on the nature of the motives really actuating him may not be somewhat unreliable without further proof. This must also be considered when an effort is made

to elicit the personal attitude of the child by asking: "How would *you* act if, for example, you found some money, and why would you act in that way?" Here, too, it is doubtful whether the motives existing in the child and influencing his subsequent action would be the same in the actual occurrence as in the suppositious.

In contradistinction to these methods, concerned with the discovery of the feelings and motives influencing an individual, may be placed those methods intended to determine to what degree quite definite perception-complexes in a human being are marked by emotion. I have applied the term "symptomatic" to these methods because they assure that the emotional element in any perception is disclosed by certain psychological and physiological symptoms, so that it is possible from the appearance of these symptoms, in response to a certain stimulus, to draw a conclusion as to the emotional element in the perception aroused by this stimulus. I cannot here enter into an explanation of why or how far these "symptomatological" methods appear to me more sure in their results, as a general rule, than those of a psycho-analytic nature, nor why there is more exactitude in the question: "Does *this* stimulus call forth perceptions containing elements of emotion?" than in the question: "Which of these stimuli calls forth such emotional perceptions?"

Here, too, as we have already said, we can use as symptoms not only physiological changes in respiration, pulse, psycho-galvanic reflex action, etc., but also peculiar phenomena of memory, attention, etc., caused by emotion. I give as examples some of the methods which Giese uses—in a way which seems to me not entirely free from objection from a moral standpoint—to test the "erotic inclination" of young people with a view to ascertaining some vocational aptitudes. The aim of these tests is to find out what effect pictures of an erotic character mixed

up with pictures of no particular interest have upon the attention—how often and for how long they are considered in comparison with the others—and upon the memory of the young people tested when they are given the opportunity to look at them—free from observation as they believe.

In imitation of Johanna Müller we can also compare the effective power of different motives: the effect, for instance, of (a) the motive of ambition—"Let me see now which of you can do this best?"; (b) the motive of utility ("If you work very quickly you will get skilled hands"); (c) an altruistic motive ("If you work specially quickly to-day, I will bring you something that you can give to someone or other"), on the speed of performances demanding dexterity, *e.g.*, the cutting-out of paper figures. I will not enter more into detail as to the technique and results of Johanna Müller's work, especially as she did not aim at individual but differential psychological tests; but with slight alterations the method can be also used to obtain individual psychological results as to whether this or that motive is particularly effective in a certain pupil, and we may certainly assume that such information concerning the emotional or volitional nature of a child or young person would be a valuable adjunct to other information (obtained by different tests) as to his intellectual capacity.

Yet results thus gained as to the intellectual sphere on one hand and to the emotional sphere on the other, are not the sum total of all that has to be achieved. The chief object of our efforts still remains to obtain from the isolated results of our tests and observation a unified picture of the personality of the individual tested—and this is only possible to the skilled psychologist. The all-important point is not the accumulated results of tests, but their psychological import and combination into an image of the *whole* personality.

External School Examinations

By T. Dean, M.A., M.Sc.

(*Headmaster, The Tiffin Boys' School, Kingston-on-Thames*)

THE great improvement in educational aims and methods which has become so general in the secondary schools of to-day has had the effect of emphasizing the injurious effect which external examinations have on the work of any school which is trying to extract real educational value out of the training which it provides. Every member of the school staff who is charged with the duty of preparing boys for external examinations (in our case, the University of London General and Higher School Certificate examinations) is conscious that he is hindered in doing his best work by the expectation of obtaining good results in his particular subject. I think it is generally admitted that the preparation for the examination produces undue pressure not only on the average or backward candidates but also on the clever ones, and this pressure is also certainly felt by the teachers in charge of examination subjects. There is produced a straining which is not healthy and which is certainly not educational, and although it may be urged that examinations should not be specially prepared for but taken "in one's stride," in practice this is found to be a counsel of perfection. Teacher and candidate being human, it is unfair to expect them not to be influenced by the fact that failure in the examination may lead to unpleasant reflections on their work.

There is also no doubt that external examinations reduce considerably the elasticity of the curriculum. It generally happens that the more cultural subjects, *e.g.*, Art, Music, etc., have to be sacrificed, and further that the cultural side of even the examination subjects tends to be neglected, especially in the case of English, History, and Modern Languages. The method of treatment of

each subject of the curriculum should be such that the pupil is able to extract from it the greatest possible measure of faculty training. The examination preparation does not afford time for leisurely browsing, for "thinking round" a subject; the candidates are herded along the same examination path at the sacrifice of individuality; the receptive attitude on the part of the pupil becomes a necessity; and each of these factors reduces considerably the educational value of the work done. It will be generally admitted that whatever value external examinations may possess they *do* interfere, and that seriously, with the educational possibilities of school work.

The question now arises: Should then the external examinations be abolished or merely modified in an attempt to meet these objections? It is my opinion that no modification of the existing external examinations will meet the objections which have been raised, and that in order to endow the schools with a proper measure of freedom the external examination should disappear.

And how, it will be asked, is this to be done, and what is proposed to take its place? Destructive criticism is not very helpful, and before we begin to pull down we must draw up our plans for the new edifice.

The majority of schools in this country, certainly of schools providing a modern liberal education, are inspected either by the Board of Education or by a University or by both bodies, and the details of organisation, curriculum, and syllabuses are submitted to one or both of these bodies for approval. We may speak of them as "recognised" or "approved" schools. Any pupil who progresses satisfactorily through the normal course provided by a "recognised" school is

entitled to have awarded to him by the school a certificate stating that he has passed successfully through the school course, the time taken in the process, the nature of the course, and the quality mark representing the character of the work done in each subject of the course. These certificates should be endorsed by the Board of Education, and consequently the question papers set at the internal school examinations, the answers, and the marks awarded should be open to inspection by the Board. My suggestion is that these certificates should be recognised by the universities and professional bodies, and that on the basis of these certificates, school leaving certificates should be awarded by the universities, carrying, as they do now under certain conditions, exemption from the first examinations of the universities and professional bodies. This suggestion is by no means a novel one. It is in operation in several of our colonies and in certain European countries. Further, a similar scheme has been in existence for many years in our technical institutions, colleges, and polytechnics. When the teaching of individual subjects gave way to the institution of group courses of instruction, *e.g.*, in engineering, building, commercial work, etc., almost all the science and art examinations conducted by the Board of Education were discontinued. Each "recognised" institution was authorised to issue its diploma to each student who had successfully worked through a course of study, and these

diplomas or certificates are accepted in the industrial and commercial world.

As regards admission to a university college, it is the duty of every university authority to take such steps as will ensure that every undergraduate is capable of profiting by the instruction provided, and that with industry he has a reasonable chance of success. To satisfy these requirements (1) the candidate's previous training, *i.e.*, his acquired knowledge and ability, must be of the right kind and of the required standard, and (2) the candidate's mental ability and future promise must be such that he is able to profit by a university career. The first condition is guaranteed by the possession of a school leaving certificate, and the second requires principally the imposition of a suitable intelligence test. An examination of this two-fold nature has been in operation for many years in order to regulate admission to some secondary schools, and it has been found to work very successfully.

A word remains to be said about those schools which at present are not subject to inspection by the Board of Education or by a university. It should be arranged that any such school could apply to the university to be "recognised" for the purpose of issuing its own school certificates. Recognition would, of course, be granted only after the university had approved the school courses, syllabuses, internal examinations, etc.

Heidelberg Conference on New Education, August, 1925

PLANS for the next Conference of the New Educational Fellowship are going ahead. Among the speakers on the general theme of "The Release of Creative Ability of the Child" are Dr. C. G. Jung, Dr. O. Decroly, Miss Mackinder (author of *Individual Work in an Infants' School*), Mr. O. B. Powell, of Bedales School, Prof. Pierre Bovet, Dr. E. Kemp (U.S.A.), H. Jakobi, Dr. Merz, and others.

Leaflets giving details of the Conference will be sent in any number to those who are willing to make the Conference known among their colleagues. These leaflets will be printed in German, French and English.

Home Education*

THE "OLD WOMAN'S" DISCIPLINE

Helen L. Fisher

"There was an old woman who lived in
a shoe,
She had so many children she didn't
know what to do;
She gave them some broth without
any bread,
And whipped them all soundly, and
sent them to bed."

Can you picture the poor distracted mother? She deserves sympathy no doubt, but did you ever stop and consider the children? I often wonder what they thought about it. Did they understand why they were put to bed? If you were to ask them why they were sent to bed they would quite likely say, "Mother couldn't stand the noise." Mother couldn't or wouldn't, which?

Such is often the state of affairs in our present-day home. Father comes home from work tired and nervous. Bobby and Jane are busily engaged in a game of circus. In due time (and a very short time at that) father demands angrily that the noise cease; he informs mother that the place is like a boiler factory, and the result is that two small children give up their game.

Father is not always the one to put a wet blanket on the game. I have in mind a friend of mine, a mother of three small,

healthy, growing children. I can see her plainly, seated in a chair, one eye on her book and the other on the children. When the noise reaches a certain point, down goes the book, up rises Mother and three sulky little people are sent to bed.

Children will generally obey because they understand that it is expected of them, but they often do so with resentment and anger. They "stop" because Mother said they must stop, and, in the words of the children, they will "catch it" if they don't.

The parent who deals with the children in this way is so concerned over the peace and comfort of the household for the time being that he forgets to consider the effect of his tone and actions upon the children. He forgets that it is character that is hourly being built up, and that upon character depends conduct.

The result of such a type of discipline is disastrous. Instead of the children acquiring habits of consideration and truth they will develop habits of indifference and slyness. Habits, good or bad, are very easily formed. Every parent should strive to understand and guide his child and should refuse absolutely to have "nerves." Calmness is strength; excitement is weakness.

CHILDREN ARE PERSONS — THEIR TOYS ARE PROPERTY

Edith Lochridge Reid

One rainy afternoon I picked up my sewing and ran over to a neighbour's to spend an hour. Fully three minutes elapsed between the time I rang the door bell and the moment that the door was swung back to admit me.

In the meantime I heard much commotion and great scrambling together of things in the front hall and living-room, and as I entered the mother explained

between the wails of her small son, "George had his train tracks stretched from the den to the hall and there were stations and all manner of other obstructions that I had to gather up. I'm sorry to have kept you waiting, but really, where there are children one never can receive callers without embarrassment—there is always something in the way."

*Issued by the National Kindergarten Association, 8 West 40th Street, New York City.

And there George stood sobbing over the wreck of his plans, the tangible evidence of which had been heartlessly whisked into the window-seat away from sight. He listened while his mother apologised because, on a rainy day, her only son and most precious possession had appropriated the one place he knew to give himself a good time.

That railroad system which George had built was his property and he had a perfect right, as a little citizen in that home, to have his property respected as far as possible. Yet what that mother seemed to do was to regard George as property, as something she owned and could treat as she pleased, instead of as an individual of greater value to her than any mere caller.

But there are other mothers who are not apologetic regarding the "tools of their trade"—the toys and mechanisms by means of which they are preparing to turn out little citizens with right ideals.

I am reminded of another call I made once. A voice came through the keyhole

of the door: "Would you mind going around to the side door, please? I'll let you in there."

And when I had entered as requested and been ushered into the living-room, came this explanation: "You see, it was so stormy and Mary Jean was so lonesome I let her tie her clothes-line in the front hall and she happened to use the door knob for one end. Of course, any house-keeper knows how much trouble it is to take down a whole washing when you have just barely got it hung up."

There was an attitude of loyalty to the child and her property and pastimes. Mary Jean will not run over the neighbour's flower beds nor throw orange peel on their lawns, because she is unconsciously being made aware that individual property demands respect. Mary Jean's mother is not disturbed by a little confusion of regular routine; she is much more concerned with instilling in the mind of her small daughter a sense of fairness and a respect for the rights of others.

Medical Opinions on the Evils of Cramming for Examinations

BERNARD HOLLANDER, M.D.

All examinations necessitate a certain amount of "cramming." Such cramming can be very harmful to the health of the student; for it means continuous strain of the mind, often with reduced hours of sleep, which would rest the brain. Cramming is absolutely noxious to the nervous system when it is combined with feelings of apprehension and anxiety as to the possible result of the examination. In such cases the candidate, however well prepared, may fail at the examination, and the shock, together with the previous exhaustion, may cause serious and prolonged ill-health.

Cramming means loading the memory to the disadvantage of the understanding. It is the understanding of a subject that requires to be examined, not the mere remembrance of it. Memory is a treacherous faculty; its acquisitions are readily lost. Even a memory that is lasting is not always an advantage; without understanding, it may be the cause of a lack of mental adaptation to the advancement of knowledge.

Examinations are not always tests of the real knowledge of the candidate; for a man may know a great deal and yet be unable to answer a question paper in a dozen paragraphs. If he is emotionally perturbed,

his mind may be an absolute blank. I have seen candidates, who knew their work well, fail repeatedly from mere lack of self-confidence. But even success at an examination is no guarantee that the candidate is fitted for a post of honour or difficulty in the outer world. Many a man who can think and plan has no ability to get things done.

R. DODS BROWN, M.D., F.R.C.P.E.

Education should be adapted to the individual potentiality of the child, because each child has not all the faculties developed to the same degree, nor is he gifted with all the endowments possessed by other children. By treating the pupils as if they were all alike, much harm is done. Wise education where the mind and body are developed together is one of the best preventatives of the neuroses and of insanity. In many schools self-expression is completely paralysed, and the healthy and natural impulses of the scholar are repressed, with the result that the energy, which is ever present, finds new outlets often in an unhealthy form.

The periods of puberty and adolescence, when physiological and psychological changes are taking place, are attended with special risks. The long hours at school, during which the child is made to

adopt a passive receptivity instead of being taught to think and to do things, and the preparation of lessons at home are a source of danger. For several weeks prior to examinations, in some places known to the writer, the older children spend seven and a half hours in the school each day from Monday to Friday, and three hours on Saturday. In addition they have three hours of home lessons nightly. This is not education, but merely a system of mechanical cramming of information into the mind of the child.

The so-called education of to-day, which, in many cases, is an injudicious attempt to force the mental development, causes too often serious damage, which is not confined to the nervous child. General practitioners and consultants very frequently have been brought to them as a result of this overstudy. They may exhibit symptoms of general nervousness, or of one of the neuroses, or of a definite mental illness, which may be temporary or permanent.

The result of overstudy may not appear until later years. The child in after-life may be found to have a peculiarity of mental "make-up"; he may not be able to adjust himself to his environment and to face and overcome the difficulties of life; or he may become insane. Until a radical change is made in our methods of education, such cases will continue to develop.

E. A. WILSON, M.D.

What is Education? What do we understand by it? Is it the development of the memory achieved by a routine acquirement of facts, with no regard paid to the development of the reason and judgment? Or is it the directing of the mental activity of the child rapidly broadening out into many new and unknown channels? Is it the harnessing and yoking of that mental activity in order that it may infiltrate its way gently into the realms of the arts and sciences?

We may well ask ourselves this question in relation to the subject of this article. Cramming for exams. has become a commonplace feature of our educational system, and it depends for its existence on the system of examinations. It is like applying the principles of mass production to the human flesh and blood of our rising generation. We have so many thousand passes in English, we have so many in Mathematics, and so many in other subjects, and therefore we must be educating the children well.

The doctor, whether engaged entirely on school work, or in his daily rounds in general practice, has a unique opportunity to observe the process which is going on. The necessity for maintaining one's place in the class is of paramount importance to a percentage of the children. They are impressed at home with the necessity of learning up their lessons, and they are to be seen memorising strings of dates, or verses of poetry which, when they are prepared to render up on the examination. What happens to it all? Where does it go? and what good does it do? The average child has within a few days of the exam. forgotten most of it. His interest was never stimulated enough to make him more than superficially drawn to the subject. He knows that to save his hide he must deliver up the goods by a certain hour and in a certain place, and if he doesn't he will suffer eclipse in the class and other things as well.

One may argue that the process is grand training

for the ways of this world, that the fact of having to do a thing when the whole of one's soul rebels against it is such a commonplace of life that the sooner the child experiences it the better for him. From one point of view that may be so, but is it what is intended in education? Emphasis is too often laid upon the mere fact of passing an examination as the be-all and the end-all of life. One such case comes into my mind's eye as I write. A boy, now at the university, was encouraged by his mother to cram and cram and cram. He did so, and in the process he amassed such information as took him easily through the routine examinations and up to the higher school at college. But in the process he completely lost the power of living. He became unsocial, he moped around when he wasn't working, he rejected his former friends, and preferred to be alone. The same process happened when he was at the university. He lived alone, came out first in his exams., but took no part in the corporate life of his alma mater. The time came when he was ready to leave. He realised then for the first time that he had wasted the best opportunity that any man can have, the chance to commune with his fellow men on topics of every kind, and to enjoy the broad education, the real education that a social university life can give.

At school the same process is seen. Undue emphasis is laid on the percentage mark of the child in examinations. He is impressed with the importance of obtaining a certain number of marks, and is apt to be led away with the idea that to be a success at school one must work for marks. Perhaps the form that many examinations take is responsible for this. Perhaps it is impossible to do without the examination altogether in its present form. But surely it is wrong on psychical grounds to expect a child to amass a great amount of information, often in a hurried eleventh hour burst of activity, and then think that he has benefited by the knowledge. A large amount of it is relegated to the waste paper basket of the mind directly the need for it is over. Some of it sticks, however, and it is precisely that amount which has stirred the interest and has formed a centre for thought.

The physical damage which can result from strenuous cramming is considerable. The eyesight may give trouble, and the use of glasses for reading purposes is rendered necessary. To those with any degree of astigmatism or of abnormal accommodation a spell of intense concentration on textbooks means trouble. The use of glasses is prematurely brought on, and they may not have been required if the eyesight had been used moderately. Headache is a frequent sign in those who are cramming for an exam., and loss of sleep is another. A patient came to the consulting room only the other day complaining of severe headache, accompanied with insomnia and loss of appetite. She was working hard for a particular examination where there was keen competition for several scholarships, and with the continued strain she succeeded in ruining her health completely. This is not an isolated instance. Take the list of passes at any examination of note. Every one on the list is in urgent need of a good holiday. Scholarship competitions are the cause of much damage to health. The knowledge that the gaining of a scholarship is the one chance in life which will give the aspirant

a university education is a spur which drives the willing student far along the road of a breakdown. Irregular habits, lack of sleep, eyestrain, these are the consequences of a system where the candidate is tested not so much for the degree of native intelligence he possesses as for the amount of memorising he has done.

H. CRICHTON MILLER, M.A., M.D.

I consider that cramming is an excellent thing—for some. Educationists who try to generalise show themselves as quite unable to grasp the intensely individual character of the problem before them. Cramming represents to me a particular type of severe mental discipline. There are some—it may be few—for whom I should not hesitate to assert that this is beneficial. There are some boys and more girls whose education should consist in being let loose in libraries, workshops, laboratories, etc., with the irreducible minimum of system, order or compulsion. Presumably there will always be educationists who will stoutly proclaim the excellence of one system for all as opposed to the other. Every walk of life has its panacea-mongers, and in every walk of life progress is retarded by this type. Generalisations have a great fascination for a certain type of intellect, and we usually find that generalisations applied to affairs of the mind are productive of much injury.

Self-confidence and diffidence are two of the most important aspects of character growth in childhood and adolescence, and the relation of discipline in education to this particular development is of paramount importance. I should go so far as to say that it is the primary business of the teacher to assess in the case of each individual pupil the extent to which his character growth will be stimulated or otherwise by pressure.

As to the relation of intelligence tests to examinations, it is surely obvious that the two can never cover the same ground. An examination of the ordinary kind reveals the degree to which knowledge has been acquired and the capability for reproducing it. When the results have been co-ordinated with those of intelligence tests, the examiner can assess at least roughly the co-efficient of acquired education, which may be approximately divided up into three factors—(1) the extent of opportunity, (2) the value of teaching, and (3) individual effort. To take a simple example. If the I.Q. of two candidates is the same and one obtains 60 per cent. and the other 80 per cent. in an examination, there is obviously a difference of 20 per cent. which has to be attributed to acquired education. It may be due to more extensive opportunities for development, to a better teacher or to greater perseverance.

Intelligence tests are never, so far as I can see, going to throw any light upon character growth, still less upon the efficiency or otherwise of the teacher.

Book Reviews

Note.—We have many excellent books sent to us for review which we are unable to mention owing to the restricted space available. Readers are therefore asked to consult our list of "**New Additions to the Library**," on the back cover of each issue, in order to acquaint themselves with the best of the new publications on education.

Psychological Tests of Educable Capacity. A Report of the Consultative Committee on Psychological Tests of Educable Capacity and their possible use in the public system of education. Published by H.M. Stationery Office, 1924. Price 2s.

This report is one of the most valuable contributions to the study of intelligence testing that we have had in England so far.

It contains a terse but very comprehensive history of the growth of every kind of intelligence testing both in Europe and America, giving dates and the fullest references. This section, compiled by the well-known authority Dr. Cyril Burt, would by itself make the little book indispensable to people seriously interested in the subject, for such an historical summary is at present not obtainable anywhere else.

The report deals briefly with most of the controversial aspects of psychological testing, e.g., the nature of intelligence, the merits and disadvantages of the various standardized tests now in use in Europe and America, the value of vocational tests, the training required in order to enable teachers and others to apply the various tests, the use of tests to supersede or supplement examinations, etc. It is well indexed, and contains an excellent bibliography of recent publications, giving dates of publication as well as prices.

Dr. Burt's historical introduction has this defect,

that in places it tends to accept as proven and to dogmatize about matters of detail which are still in an experimental stage. His generalisations should be accepted with caution, for one may safely say that in no single detail or aspect has the theory or practice of intelligence testing reached a degree of stability at which dogmatic pronouncements are permissible. Such statements as the following are obviously open to criticism:—

p. 19 these newer investigations showed, what had formerly been denied, that group tests might prove just as trustworthy for the measurement of intelligence as the individual tests.

p. 29 It was then found that the several problems differed enormously in their worth; some, *such as the test of so-called suggestibility*, being of no significance whatever. (The italics are ours.)

As regards the first statement, few psychologists would admit that a group test could ever be as *trustworthy* as an individual test, though it might be as significant in its own way.

Again, the question of the value of Binet's suggestibility test is a very controversial one. Some modern authorities consider it one of the most significant of all the tests in forming a just prognosis, though it is true that others have discarded it as useless.

G. C.

Parents and Sex Education. By B. C. GRUENBERG, Ph.D. (American School Hygiene Association, New York City). Vol I., for parents of children under school age.

This is a most informative and thought-provoking book on a subject which looms large on the educational horizon to-day. The author is a scientist and the subject is handled with remarkable clearness and simplicity.

"The young child should be introduced to the subject," so the writer says, "while it can be approached without secrecy, without suspicion, without prejudice." This is the keynote of the book. It is well planned, deals with the pedagogical principles involved, and the guidance exercised by the parent.

The supplementary chapter on biological information for parents is the best we have seen on the subject. All parents, teachers of the young, and progressive educationists should read this book.

J. E. T. S.

The Visiting Teacher in the United States. (Public Education Association, City of New York.)

The fact that this is the second edition of the book speaks for itself. It describes an educational experiment now in its 18th year and bidding fair to become an institution.

The raison d'être of the movement was to find the cause of the maladjustment of "problem" children, whether in school, home or district. The visiting teacher forms a link between school, home and community, and solves her problems along the following lines:—

- (a) Maladjustment in scholarship.
- (b) Adverse home conditions.
- (c) Behaviour problems and prevention of delinquency.
- (d) Premature school leaving.
- (e) Problems of immigrants.
- (f) Summary of remedial measures taken.

The qualifications for the work are first a good education, then a knowledge of applied psychology, and if possible training in teaching and welfare work. Some knowledge of foreign languages is also desirable in work with foreign pupils.

The closer co-operation between school, home, and community naturally concentrates on the treatment of the child as an individual. The visiting of the homes, the reports to the school, solve to a great extent the problems of delinquency and retardation.

The number of teachers employed varies from one to fifteen, according to the size and enterprise of township.

The realisation of Abraham Lincoln's desire for American children—"to all an unfettered start and a fair chance in the race of life"—is within sight if such experiments as these are encouraged. The time spent "out of school," whether in the home or street, is the major portion of the child's day, and the linking up of school with outer activities is bound to be of great service.

The statistical part of the work is important and comprises the keeping of records, following-up cases, and preventive work. The result has been improvement in scholarship and conduct.

Future aims are enumerated as follows:—Nervousness and mental disorders will be guarded against, juvenile delinquency will be reduced to a minimum,

and industrial inefficiency will be greatly lessened, because each child will go out into the world equipped and able to realise his potentialities.

J. E. T. S.

The People's Dispensary for Sick Animals of the Poor, being the report of the work of the above for the current year. The Secretary is Mrs. Dickinson, and offices 14, Clifford Street, New Bond Street, W. 1.

There are 16 dispensaries, which form a kind of Animal Protection Corps. Much needless suffering is prevented and thoughtlessness checked by this Association. Poor people who cannot afford a "vet." have their sick animals treated free of charge, and two caravan branches enable the beneficent work to reach those districts where there is no dispensary. Like all progressive societies, this one looks ahead to the establishment of "Homes of Rest" for tired and sick animals, and ambulance corps and lecturers are useful additions to the scope of its work.

The Board of Management has been successful in enlisting the ready help of honorary surgeons, lecturers and solicitors, and it now only remains for all readers of this review to send a subscription to the Secretary so that the Society can maintain and extend its excellent work. Teachers should interest their pupils in the helping of animals of their district. Suggestions for possible work can be had from the Secretary.

J. E. T. S.

Skill in Work and Play. By PROF. T. H. PEAR. Methuen. 4s. net.

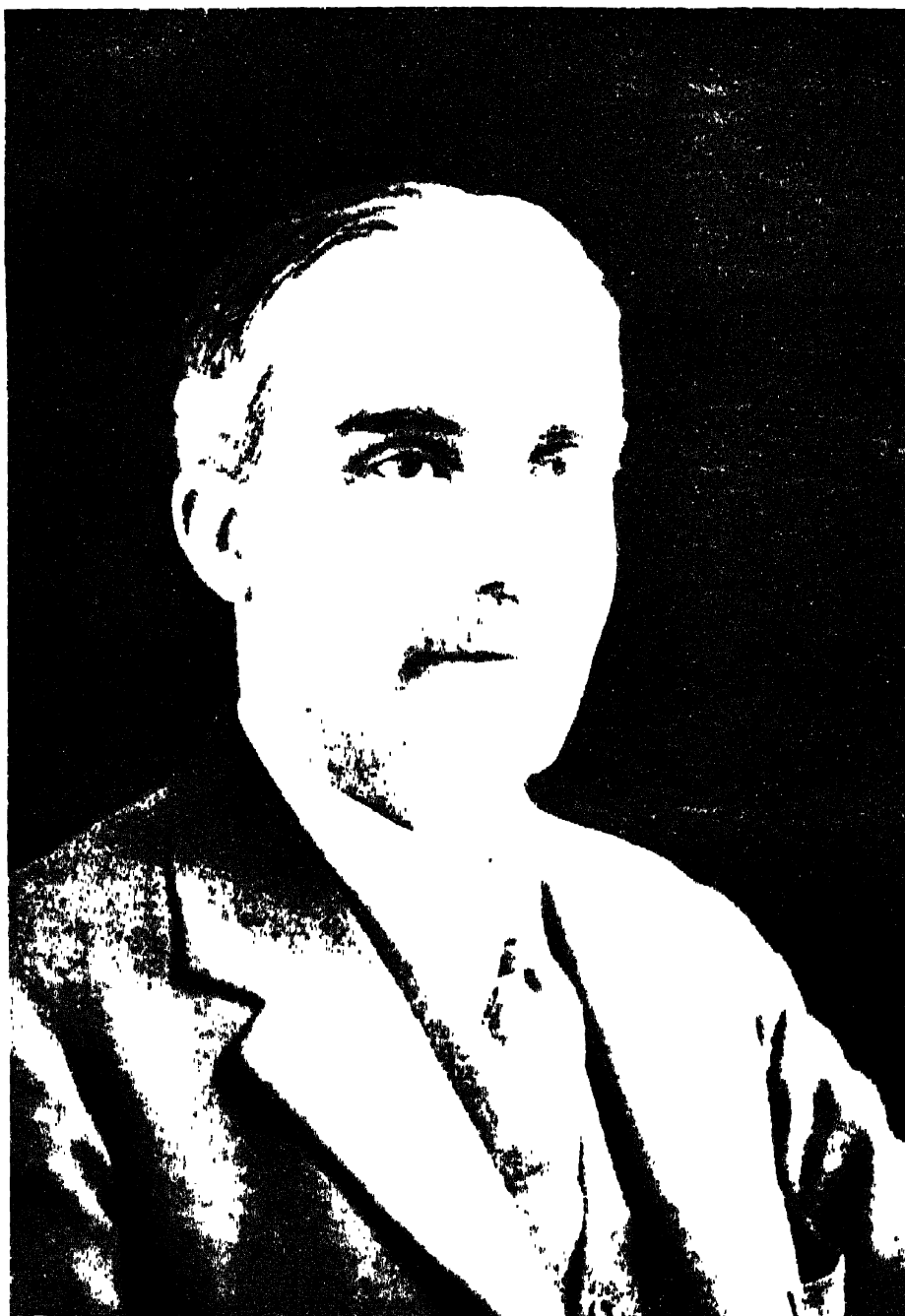
The publisher's announcement states that "This book expounds some important problems in the attainment of muscular skill. . . . The effects upon industry of taking skill seriously are constructively sketched." This puts the case clearly and modestly; to it the reviewer would wish to add that the work is exceedingly well done. This is a scientific text-book of a high order, well planned and full of brightly-written, alert, suggestive detail. On page 70 Prof. Pear discusses "learning by experience." May I add that during the war it was found that smart young men and young women, entering the shell factories, very often soon exceeded the speed of men who had done the work for years; and in such cases the men said, quite logically:—"It is all very well for you, fresh at the job, to do it so quickly; if you had done it all your life, as I have there would be no quickening power left in you." Prof. Pear, so ready to realise the human factor in his subject, will be among the first to appreciate this.

W. PLATT.

Stories of the Birds, from Myth and Fable. M. C. CAREY. Harrap. 5s.

This collection of bird stories of many countries from East to West will make a good addition to any school library, and be welcomed by those who are looking out for stories to tell to the little ones. The reader will be charmed by the stories of the "Kindly Robins," a group of stories from five different countries. "The Knight and the Nightingale," "Winged Burdens," and "The River of Stars" will be great favourites among this delightful collection for their beauty of thought.

H. E. W.



(Photo: Elliott and Fry, Ltd.)

GEORGE S. ARUNDALE

The Outlook Tower

THE world is rapidly changing and one of its most significant advances is the unification of the peoples of the earth made possible by such discoveries as wireless telephony, aerial navigation, etc. We believe that this process of unification will be a dominant characteristic of the New Age.

Analytical Methods of the "Old" Education

The leading note of the Age out of which we are passing has been analysis, the development of the scientific and separative mind which has resulted in materialism and opportunism. This same note is apparent in the old type of education. There has been a marked tendency towards analysis and specialisation in the school curriculum. For example, history has been studied too much in detailed and isolated periods, and too little as a great human evolution in which periods arrive in an inevitable sequence; too much enthusiasm for the interests of regional geography has restricted the vision of the great variety of the places of the earth and their effect upon the temperaments of the peoples; our minute analysis of the *forms* in which great literature is presented has often lost us the *spirit*, lost us too that vision of literary continuity which is as a torch passed from hand to hand down the ages, as one shining soul succeeds another through the years.

Synthetic Methods of the "New" Education

In the "new" schools there is a seeking after some kind of synthetic presentation of school subjects in order that they may be woven into a philosophy of life, in order that during school years the child may attain a true perspective which will bring with it a realisation of the fundamental unity of all Life.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here in my hand, root and all,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

An appreciation of the God Immanent will lead to a sense of kinship with Nature, with the animal kingdom, and, above all, with the whole of human kind. Although separated in the conscious life for the purposes of individual evolution, man can soar into the super-conscious or dive into the subconscious and contact the experience of the whole human race. As Dr. Jung has said:—"I am myself so profoundly convinced of this homogeneity of the human psyche that I have actually embraced it in the concept of the collective unconscious, as a universal and homogeneous substratum whose homogeneity extends even into a world-wide identity or similarity of myths and fairytales; so that a negro of the Southern States of America dreams in the motives of Grecian mythology, and a Swiss grocer's apprentice repeats in his psychosis, the vision of an Egyptian Gnostic. From this fundamental uniformity, however, an equally great dissimilarity of the conscious psyche stands out in all the bolder relief . . . in order to discover the uniformity of the human psyche I must descend into the very foundations of consciousness."

The New Psychology reveals the brotherhood of man to be a *fact* in the unconscious; it remains for the mankind of the future to bring about a *conscious* brotherhood of man. Then shall we say with Whitman:—

"This moment yearning and thoughtful, sitting alone,

It seems to me there are other men in other lands yearning and thoughtful,

It seems to me I can look over and behold them in Germany, Italy, France, Spain,

Or far, far away, in China, or in Russia, or Japan, talking other dialects,

And it seems to me if I could know these men I should become attached to them, as I do to men in my own lands,

O, I know we should be brothers and lovers, I know I should be happy with them."

An understanding of the evolutionary principles which govern life does away with the old idea that the word brother-

hood implies equality. Potentially one man is the equal of another, but the degree of expression of that potentiality varies with the stage of evolution of the individual. In any personality we can follow the gradual evolution of qualities and come to an understanding that defects are but virtues undeveloped and imperfectly expressed. We are all at different stages and working at different aspects of our personalities.

"The children of men do not do evil at haphazard. . . . As evil is but the dark side of good, so pride, recklessness, cruelty, lust, greed, and deceit have their opposite poles in the Light of Self-reliance, Bravery, Sympathy, Tenderness, Renunciation, and Versatility. Only he who knows this mystery of good and evil can dominate the powers of darkness. For evil is never killed by hatred of it, nor by its suppression. . . . a man breaks the law because he is blinded, and he is blinded because he is wounded."*

Dr. Adolphe Ferrière, lecturing recently at the Sorbonne to a group of professors on the "Application of Genetic Psychology to Education," dwelt upon the basic relationship between the Glandular system, the Abrams' Theory of Electronic Reactions and Astrology, shewing how such studies will increase the educator's understanding of individual types and temperaments. Dr. Ferrière emphasised that one must not believe that the study of these subjects will diminish the rôle of education. *Astra inclinât, non necessitat*, say the astrologers themselves. The better we know the child, especially the individual child, the better shall we be able to lead the child to evolve to the maximum the potentialities within him. To educate oneself is to allow the *higher self* to predominate, namely, love, reason and justice. Everyone recognises these spiritual values. They are the objective expression of the *élan vital spirituel*, of the Essence which we call God Immanent, which, when viewed as the goal to which man aspires to return, we call God Transcendent.

This was why, Dr. Ferrière added, Genetic Psychology, in conjunction with Philosophy, would lead us to place spiritual values first in education, not religious dogmatisms,—although each individual faith contained within it an essential aspect of the one universal religion,—but a religious education extending and synthesising into a dynamic vision all that science has shown us. Thus the words of Kant are verified:—A little philosophy separates us from God, a little more leads us back to Him. What is needed is

"To see a World in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And Eternity in an hour."

Naturally, the whole of this subject of spiritual values in education is very embryonic. We have only attempted to give an indication of possible lines of research which we may encourage our readers to begin for themselves.

Another Venture: A New School

Many of our readers will know that I have been closely associated with the pioneer, co-educational School of St. Christopher at Letchworth. Its rapid growth, which within five years has placed it in the front rank of the pioneer schools of Europe, has been due entirely to the personality of the Principal, Miss Isabel King, who is probably the first woman principal of a co-educational school retaining boys up to 18 years of age. The pupils now attending St. Christopher number 250, half of whom are boys. The ages of the pupils range from three years in the Montessori department to eighteen years in the post-matriculation classes.

The School being now firmly established Miss King and I feel called to new pioneer work, and we are therefore resigning our work at St. Christopher in order to start a new school in the autumn which will be a special demonstration school of the New Education Fellowship, and in which we hope all members will take a practical interest. We have a dream school in our minds, the result of our

* *The Wonder Child*, by C. Jinarajadasa, price 1/8.

varied experiences. We propose to elaborate something of our ideas in the July number of *The New Era*.

At present we are seeking a site for our school, an estate preferably in Hampshire, Kent, Sussex, or Surrey, not more than two miles from a station, yet in beautiful country where the children can be given sun baths and can come into close contact with Nature. A great asset would be proximity to the sea or a river. If readers should happen to know of a likely spot I shall be grateful if they will send me news.

The general scheme of the new school will be a central school and eventually a number of bungalows around it, taking

not more than ten or twelve children each. We very much disapprove of the ordinary system of boarding schools.

Heidelberg Conference

We hope readers are keeping our Heidelberg Conference in mind and making it known amongst their colleagues. In this beautiful old town we hope to meet our pioneer friends and to obtain not only an increase of enthusiasm and power to continue our uphill tasks in education, but to enjoy a charming holiday together. Particulars of The Conference appear on page iv. We have kept the cost very low so as to bring the Conference within the reach of almost all.

B. E.

Progressive Education Quarterly Magazine

Published by the Progressive Education Association, 10, Jackson Place, Washington, D.C., U.S.A., made its first appearance in April, 1924. Its object is to keep its readers in touch with the newer developments in education. The magazine is beautifully printed and very up-to-date in its news. Back numbers still available are as follows:—

July, 1924.—The Project as an Educational Instrument.

Oct., 1924.—The New Education in Europe.

Jan., 1925.—Pre-School Education.

Subjects planned for future issues:—Education and International Understanding; The Social Studies; The New Child Study; Creative Expression through Art. Subscription to the magazine (\$2 per annum) carries with it membership of the Progressive Education Association. All best wishes to our welcome brother-magazine!

Bulgarian Branch of New Education Fellowship

A Bulgarian Group of the New Education Fellowship has been formed under the able leadership of Prof. Katzaroff, of Sofia. Prof. Katzaroff has for some time issued a magazine of the New Education containing a full statement of the Principles and Aims of the Fellowship. Our good wishes go out to Prof. Katzaroff and his colleagues.

Spiritualising the Curriculum

By G. S. Arundale, M.A., LL.B., F.R.Hist.S., D.Litt.

(*Educational Adviser to the State of Indore, Central India, late Principal of Central Hindu College, India, Author of "The Bedrock of Education" etc.*)

HAVING to supply an educational library in India with the latest works on education, I am naturally in touch with modern developments; added to which I have recently returned from a long tour in various European countries to study their respective educational conditions. Among the many conclusions which I have reached, one stands out pre-eminent—the extraordinary attention to ways and means, methods and systems, plans and formulæ, and the equally extraordinary inattention to fundamental principles and to Great Objectives. I am very glad to see that the *Daily Mail* in its issue of February 26th last, has offered £2,000 in prizes for the best elementary school curricula for boys and girls; but it is far more important to endeavour to determine in some definite manner the fundamental principles underlying our education and to ensure that these principles shall find expression in every aspect of school and college life.

I find it quite impossible to read the many books I receive for this Indian library. I have not the time. And even if I had, I do not think I should derive so very much profit. We are getting far too intellectually complicated, and there is no little danger of young teachers becoming the slaves of plans and methods instead of being their masters, instead of using them as means to an end. In the hands of their originators plans and methods may be all very well. They represent part of their originator's life. But in the case of those who adopt them there is the danger of the methods and plans not really fitting, being always somewhat outside the individual and therefore apart from his or her life-stream. I think we need to try to get back for a change to a discovery of funda-

mental principles, working from these to methods, and not from methods to nowhere in particular. Take, for instance, the whole problem of Freedom, about which we hear and read so much. I have made enquiries everywhere as to what this Freedom means to the teachers who are supposed to be promoting it through this, that or the other method or plan; and almost without exception I find that while there is some understanding as to the immediate purposes and advantages of Freedom, its fundamental purpose is little understood, still less the place it occupies in an individual or collective evolutionary process. I wonder whether I am at all exaggerating when I assert that, absorbed by the body, we have almost forgotten the soul: concerned with the freedom of the body, we have forgotten that what really matters is the freedom of the soul, and that the only freedom the body needs is such as will enable it to fulfil perfectly its mission as intermediary between the soul and its environment. True freedom of the body is harmonious subordination to the soul.

I have used the word "soul" for want of a better term, and by it I mean the permanent individuality, Leibnitz's monad, or, if the word is preferred, conscience. Some may like the phrase "higher self," or "The God within us." At all events, I think we should be clear that the body is one thing, and a subordinate thing, whether we think of it in physical, emotional or mental terms, and that there is a something else to which the body ministers, of which it is the agent, the servant, or, as I have already suggested, the intermediary, vis-à-vis the environment.

I can put the point I am driving at in

another way by saying that it is our supreme duty in education to recognise the Purpose of Life, both of Life generally and of the individual lives we ourselves are, as well as of those which we see around us in the various kingdoms of nature. We must discern and co-operate with that Purpose, whether we call it God's Purpose or Nature's Purpose, or the Evolutionary Process. This is not a world of chance. There is no such thing as chance or luck. It is a world of law, of cause and effect. It is a world which is in process of orderly becoming; and we have to grope after both the nature of the becoming itself, and also the nature of one or other of the many "becomes" which stand between the "become" of to-day and any possible final "become," if we may speak at all of any finality. For educational purposes we must consider a relative finality with perhaps a number of intermediate finalities as rungs on the ladder of growth. In other words, I hold very definitely that every teacher must have a clear conception of the Whence, How and Whither of Life, so that he may be of the wisest possible service to his pupils. It matters less whether he is right or wrong in his conception—who shall be the arbiter?—than that it should have the effect of inspiring him and his pupils to live lives of true happiness and service, to be increasingly conscious of growing to their utmost, each according to his own stature, and on his own pathway to his own goal.

The teacher must have his own big understanding of life. There must be nothing niggardly about it. It must not savour of exclusiveness, nor, at this stage of evolution, of any taint of racial, national, class, caste, or religious superiority. There is a certain standard below which a teacher may not fall. Whatever this standard may have been in the past, to-day there "broods" over it an objective of life gradually winning wide recognition—the universal brotherhood, the unity, of all life. Everything must mellow to this objective, be subordinate to it, gradually harmonise to it. Hitherto, differences have tended to

be antagonistic, mutually destructive. To-day we are looking for the unities amidst the diversities, and none may pursue the search with more ardour than the teacher. Differences must cease to divide. They must help us to come closer together. To this end, just as trade, we have been told, follows the flag, so must methods *follow* and serve principles, not precede them, still less take their place, as is too often the case in modern education. We are in danger of losing the wood effect for a too microscopic examination of, and concentration upon, both the trees, and the pathways running between them. Every teacher must have a bedrock of belief for the time being adequate to his needs, however inadequate it may appear to others, and he must be able to build upon this bedrock a practical philosophy of Love, through contact with which his pupils may draw inspiration to evoke from the God within them their own respective philosophies of that Love which is Wisdom, Power and Activity. Every teacher must be able to answer, satisfactorily to himself at all events, the three crucial questions in education—

1. Whence comes this child?
2. What is its nature?
3. Whither is it going?

To answer these questions demands audacious thinking. But a teacher who has no audacity, who has no adventure-spirit in him, who is not of the band of pioneers, who does not grope after the future, who makes no effort to shake himself free from the *enslavement* of, or should I say "dominate", convention, orthodoxy, superstition, is not a fit person to care for those who, of their very natures, challenge the Present in the name of the Future, and represent a movement away from, evolving out of, existing conditions, not a perpetuation of them. This bedrock of belief, of conviction, may or may not have the sympathy of static public opinion, though it must have the support of dynamic public opinion. The teacher who is really working must often—is it too much to say—must always, work against the stream, not

in the sense of moving against its direction, but of moving more rapidly than the stream itself moves, thus feeling the friction of apparent opposition.

I should like just to add here that I quite realise the importance of the teacher working harmoniously with his surroundings, avoiding, where he can, friction and antagonism, tempering the winds of tomorrow's dawning to the shorn circumstances of to-day. We must do what we can to speak, to live, our truths so as to carry conviction, not aggressively, or in an atmosphere of self-satisfied superiority, or "take it or leave it." We may need to some extent to modify our forms to suit the needs of the forms around us. But every teacher must have within him the Fire, must breathe the Spirit of the Eternal, must be somewhat of the stuff of which the pioneer, the hero, the saint, the martyr is made.

Just let me focus all this to a point. Take the curriculum as we have it in education to-day—history, geography, mathematics, music, singing, painting, languages, science. What do all these mean to teachers? For the most part conglomerations of facts which pupils must know in order to pass examinations, or at best an impression of the world as it grows? Or do they see in every "subject" God at work in His workshop bringing to perfection the infinite variety of expressions of His Divine Consciousness? Do they realise that every fact of every science or art has its relation to the child's character and growth? Is it a commonplace to the teacher to-day as Pico della Mirandola declared it to be "a commonplace of the schools" of his time

"that man is a little world, in which we may discern a body mingled of earthly elements, and ethereal breath, and the vegetable life of plants and the senses of lower animals, and reason, and the intelligence of angels and a likeness to God?"

Is not geography part of the history, at some stage or other, of humanity, as is history "proper"? Is not every subject a witness to God in His Becoming, whether you look at this Becoming from the standpoint of its essential unity, or

from the standpoint of the more or less individualised consciousness or monads, as Leibnitz would call them, God's consciousness diversified, which we perceive in the various kingdoms of nature?

This brings me to another question. Have we not the duty of making these subjects—I wish I could get away from this word, but I cannot—real, live, inspiring, definitely realised to be formative of character, definitely leading to greatness, to gentleness, to reverence, to compassion, to comradeship, to brotherhood? 2×2 means much more than 4, if I may thus venture to lay myself open to ridicule. It tells us somewhat of ourselves, of our past, our present, our future, of the laws of our growth. So does every fact in every subject. Let us, therefore, ever seek to contact the spiritual, the vital, significance of all that we learn, that we teach, that we experience. God, Nature, is at work everywhere, in all. There is a Unity of Life embracing all, an inter-relation and interdependence also embracing all. No subject of the curriculum but expresses an aspect of our being, a law of our own growth.

Personally, I do not believe there is any subject of the curriculum which does not directly bear upon the development of character, does not directly act upon the soul, however much it may seem to belong, normally, to the intellect, acting upon character only indirectly through the development of the mind. To put this belief in another way, I hold that every subject of a curriculum is part of what I must call, for want of a better phrase, the ethical or moral or spiritual code of life, an integral ingredient of morality and virtue, whatever other significance it may have. The purpose of life, at all events in the human kingdom, is the development of conscience, or, which is the same thing, the discovery of truth, and the study of every subject of the curriculum I consider to be *primarily* to that end. We have, therefore to discover and attach a conscience-value to the study of Mathematics, Science, History, Literature, and so forth. At present, I cannot help think-

ing that however deeply we may study, or engage in research, we remain superficial save as *pari passu* we become in increasing measure able to discern the moral, the God-in-the-Becoming, significance of the facts we learn, of the laws which the inter-association of these facts unfolds to us. God exhorts us in every single aspect of His manifold universe, and we must not miss the exhortation while we watch the glory and majesty of His unfolding consciousness. I grant that it is no small task to ascertain such values in our curricula of studies; but at least let the teacher have a consciousness, however vague, of their existence, groping for them all the time that he teaches, and applying them as he finds them. These values may differ according to temperamental differences in the teacher and in the pupils. It matters not so long as values are perceived and applied, but not applied as if they were the last word, dogmatically; rather humbly and until the truth unfolds itself more deeply.

I have written on various aspects of this theme, and on my own bedrock of belief, in my book *The Bedrock of Education**; but I have not the necessary wisdom to apply the general principles to specific subjects. How wonderful it would be if in *The New Era* various teachers could set forth their discoveries of God, of evolution, of God's laws, in the subjects which they have sought and have discovered. I have used the word "spiritualisation" for want of a better. I earnestly trust no one is put off because of such use. Many ways occur to me of putting the principle at which I am driving. At all events, let us remember fundamentals amidst that bewildering array of "methods" which may so easily

endanger our vision of ends. Personally, I do not care much what method a teacher employs, provided he liberates both his own soul and the souls of his pupils. A method may be an excellent servant, especially in the hands of its originator, but a very bad master, as it often is in the hands of teachers who prefer to use other people's methods rather than express themselves in their own. Another person's method may be a most valuable hint, but it is rarely likely to escape the devitalising effects of transplantation.

If only we teachers can pierce through forms into the Life, and perceive Life's Unity, however prominently prolific the diversity, the methods will matter little. The Life will then make its own forms, will express itself in its own methods, that is to say in methods and forms approximate to our understanding of it. We are thankful, no doubt, for the experiences of others, and we shall profit from them, but we must on no account be lazy ourselves. And we must *first* seek the truth. All else, including methods, shall then be added to us, and shall be in due subordination to that *in* which, not outside of which or around which, it lives, and moves, and has its being.

I often feel that many methods seem to lead to results too small, to adaptation to environment rather than to dominance of environment, to convenience rather than to purpose, to the production of copies rather than to the encouragement of originality, to a worldly contentment rather than to that divine discontent which is so vital to all true growth, a discontent of which the principal ingredients are peace and happiness. Our methods must be methods to Great Ends. Let us, therefore, seek and know these Ends that we may fashion our methods to them.

* Price 2/6, 61, Baker Street, London, W.

Young Correspondents Wanted

Will English boys and girls who would care to correspond with German boys and girls, aged 15-18, please communicate with the Editor who has a list of 30 young people in Germany who desire such correspondence.

Spiritual Values in the Teaching of English Literature

By Margaret L. Lee, M.A.

(Co-Principal of Wychwood School for Girls, Oxford, and Tutor to the Society of Oxford Home Students)

(Miss Lee desires to acknowledge her obligations to Clutton Brock's *The Ultimate Belief*, and to her own article on *The Threefold Path in Teaching English Literature*, which appeared in *The Herald of the Star*, April, 1919).

THE danger of neglecting the ultimate and spiritual values is perhaps less acute in connection with the teaching of English Literature than is the case with any other subject of the school curriculum. This is partly because the specialist in literature is *ex hypothesi* inclined towards idealism, partly because the subject-matter dealt with is permeated by that sense of reality behind phenomena which the poets have always been the first to express in terms relatively comprehensible to other men, and partly because the form as well as the content of great literature appeals strongly to the æsthetic instinct of adolescents, to whom the beauty-channel is apt to be, in a greater degree than the goodness-channel or the wisdom-channel, a source of direct contact with the One Life.

The privilege of the Literature teacher is then peculiarly great, inasmuch as he works upon receptive ground, and can sow in it the most readily-fertile seeds. Moreover, is it not possible that he is acting constantly under the direct influence and inspiration of men of genius who, although their earthly presence is withdrawn for a while, are keenly interested in the interpretation of their message to the world, and especially to the plastic mind of youth? Many a teacher will recall experiences which have made him feel of such writers as Shakespeare, Wordsworth, Shelley, Browning, and Meredith, that they being dead yet speak,

and that, at times, through his own reverent though halting tongue; experiences inclining him to challenge the proud claim of Browning's *Abt Vogler*—
"God has a few of us whom He whispers
in the ear;

*The rest may reason and welcome—'tis
we musicians know."*

For my own part I have come across very few English specialists of the formal and uninspiring type. Indeed, the only one who recurs to my memory, and who evoked from his or her pupils the contemptuous nickname of "But-for-the-salary," was universally felt to be abnormal, the harsh exception proving a kindly rule. Contact with the mind of genius, absence of intrusive apparatus, pupils psychologically prepared to listen and to appreciate—what more can a teacher ask? Nothing save a fundamental unworthiness, a confirmed habit of self-interest (and this for extraneous reasons is unlikely to beguile him into the paths of literary teaching) can bring about his entire failure.

How, then, shall the teacher envisage his work? Surely as an appeal to the three ultimate desires of the human spirit, corresponding to the three aspects of divine and therefore of human nature—the desires for Goodness, for Wisdom, and for Beauty. He must touch the soul, mind, and sense of his young hearers, and above all he must convince them that "these three are one," and therefore not to be sought for separately.

*"Earth that triad is; she hides
Joy from him who that divides;
Showers it when the three are one,
Glassing her in union."*

English Literature is rich in material

for the stimulus and training of all three activities—moral, intellectual and æsthetic—by which the spirit grows towards perfection. Thus, great Literature, like great Art, is based upon a law of righteousness, expressed indirectly in the plots and characters of Marlowe, Shakespeare, Sheridan, Fielding, Scott, Dickens, George Eliot, Kingsley, Tennyson, and the rest; and directly, *i.e.*, by means of axiom and precept, in the reflections of the poets, from our earliest singers down to Wordsworth, Browning, Meredith and Kipling, and of such prose writers as Carlyle, Ruskin, and Stevenson. English Literature abounds, more perhaps than the other Literatures of Europe, in such great sayings as Shakespeare's:—

"To thine own self be true",

Wordsworth's:—

*"Enough, if something from our
hands have power*

*To live and act and serve the future
hour",*

Penn's:—

*"See that thou lovest what is
lovely"*

and a thousand more, in which the moral activity, the impulse towards righteousness is not indeed imposed, but powerfully elicited.

These often possess a mantric value over and above their obvious meaning, and when learnt by heart (a method of teaching most lamentably neglected at present) are found to exalt the spirit, not to mere vaporous enthusiasm, but to capacity and desire for self-sacrifice and world-service. When possible, the passages studied should be such as bear a discoverable relation to the life and problems with which the child must shortly grapple: Milton's and Wordsworth's sonnets on liberty, Meredith's praise of the spirit of France, Rupert Brooke's sublimated patriotism, or Masefield's assertion of the continuity of life—

*"'It will go on,' he cried aloud, and
passed."*

In the main, principles of conduct—the pursuit of the Divine as Goodness—

appeal more to younger children than to the adolescent, whose mind for a while seems to escape from that "angry aversion to the process of thought" of which Coleridge speaks, and to become active, inquiring, and eager in the pursuit of knowledge. It must be the teacher's aim to substitute for mere knowledge wisdom, which is the knowledge of truth.

*"For she is earthly, of the mind,
But Wisdom heavenly, of the soul."*

The search must, like that for Goodness or Beauty, be undertaken without fear of consequences, and without attention to secondary or applied values. Many a clever boy and girl has been thwarted at a critical period by the neglect of his teachers to observe these principles; and the result has been the isolation of the intellectual activity from the other two, giving rise to a misapprehension of its function and place in life.

Here arises the difficult question of the supervision of reading during school years. Such supervision should exist, but with the willing co-operation of the children themselves. Here, as in other matters, perfect trust and understanding between teachers and taught will abolish difficulties. There must be no setting-up of sign-posts: "This way lies Truth," still less of warning notices: "Trespassers in this field will be prosecuted." All experience is of value, and necessary in the building up of the perfect character; but the child's experience, so far as it can be directed by us, should be made progressive, and the books he reads should similarly make a progressive appeal to his faculties (*cf.* Browning's poem of *Development*).

One of the first great thoughts to be inculcated in the child is that of the triplicity of his own nature, of its root in the Divine Immanence, and of the three paths to reunion, corresponding to the three aspects of his being—body, soul and spirit. Fortified by a wisdom that gives its meaning and clue to Life, he can safely be entrusted with much knowledge that his own ignorance would render danger-

ous. He will gain nothing but good from a free study of Shakespeare, George Eliot, Browning, Meredith, Shelley, Arnold, Clough; and the three last will appeal to him with all the force of sympathy while he himself is passing through the phase of critical youth which their work largely represents. Partly for the same reason Browning's *Paracelsus*, the story of a great soul who grasped the true aim of life but failed in its application to external circumstance and so perished in apparent ignominy, is a fine poem for study between the ages of sixteen and eighteen. The literature that I would withhold longest from my pupils is the erotic and passionate (e.g., Byron, most of the Elizabethan dramatists, and Swinburne) and all that can justly be called decadent; for these types, by inflaming rather than stimulating the emotions, present peculiar temptations during the years of adolescence.

The intellectual, like the moral activity, can be nourished by means of the statements of abstract truth made by great writers in musical words: e.g., Milton's—

"The mind is its own place, and in itself

Can make a heaven of hell, a hell of heaven",

Wordsworth's—

"Our birth is but a sleep and a forgetting",

Keats's—

"Beauty is Truth, Truth Beauty",

Masefield's—

"Fate, that is given to all men partly shaped,

Is ours to alter daily till we die",

and the resolve of Tennyson's Ulysses—

"To follow Knowledge like a sinking star,

Beyond the utmost bound of human thought."

The pursuit of the Ideal as Beauty is the easiest of the three activities to stimulate in most young minds, but the appeal to it is at the same time most liable to abuse. Just as Goodness must be sought for a higher reason than its

morality, and Truth for a higher reason than its utility, so Beauty must be sought for something beyond its pleasurable quality, and the quest which at first seems so engaging must be pursued as strenuously and unrelentingly as that of the saint and the scholar.

Here, in dealing with Literature, and indeed with any of the Arts, the question of form becomes predominant. Ornament and rhythm in poetry, and to some degree in prose, correspond to colour and line in painting, and they must be studied as media for the expression of Beauty, independently of the thought they embody.

Then comes a stage in which colour makes a stronger appeal, when the artistic child "lives with words" and images and revels in such poetry as that of Keats and Tennyson.

With older children the teaching of laws of technique becomes necessary. Metrical law in particular is one of the most educative of studies, and only the bad teacher need fear its diminishing the pupils' power to appreciate the thought of what is read. For it lies with the teacher to point out the link between the form and spirit of Beauty, and so to lay further emphasis upon the essential oneness of the "pairs of opposites."

I lately went with a company of school girls to a representation of *Peer Gynt*. All were struck by the obvious beauty of the lighting effects, the dresses, the scene in the trolls' cave, and the return of Peer to his forgotten love. But a few singled out for special praise the long account of a virtuous peasant's life, spoken by the pastor of a mountain village as he stands before a drop-scene without any accessories whatsoever. Was not this because in the passage mentioned Goodness, Truth and Beauty are as three notes struck equally, so that out of them "is framed, not a fourth sound, but a star"?

This is the revelation which we desire for our children, and to which we may often bring them through the teaching of literature.

The Spiritual Value of History

By F. S. Marvin, M.A., F.R.Hist.S.

(Late Staff-Inspector of the Board of Education, author of "The Living Past," and "The Century of Hope")

It is a profound relief and very necessary for our spiritual health, to turn aside now and then from the details of teaching, especially the teaching of history, and ask ourselves what is its value to the soul, or whole being, of the learner. The details and the drudgery are necessary, but they are ruinous if allowed to obscure the underlying purposes for which they are endured. The same difficulty surrounds all parts of our life to a greater or less extent, but it is especially troublesome in education, and above all in the study and teaching of history. The reasons for this are two-fold. On the one hand history presents to the learner incomparably the greatest mass of facts to be collated and put in order; and without some orderly scheme our labour in acquiring them will be largely wasted. And on the other hand the real meaning and value of history have only lately dawned on men's minds; they are profound, philosophic truths which still require mastering by adults, and are quite unsuitable to the childish mind in which we have to sow the seeds of a love of history. So our task is a hard one. Fortunately for me, I am not asked in this paper to deal with the practical difficulties, but to sketch the spiritual values, that is, the highest ends which we can imagine the study of history to subserve in our mental economy.

It is only within the last century that thinkers have begun to realise what history means. The word itself, which comes from the Greek, signifies an inquiry, or information gained by inquiry, and accords well with the inquisitive mind of the people who first invented it. It was thus in the first case quite a general term, and only later, in the hands of the Romans and their suc-

cessors, took on that sense of the political and personal record with which we are familiar. This was inevitable from the nature of the work the Romans did and the bent of their minds. They were a governing and organising people, not inquirers like the Greeks. Hence, as we live in a world which is still primarily Roman, history has remained, almost to our own day, a political record. Chronicles of emperors and kings and of popes and bishops and feudal lords formed the bulk of it until the rise of modern nations, and, above all, of modern science, began to change the centre of gravity of our thought. The beginning of history, therefore, in the full and now accepted sense of the term, may be put in the latter part of the eighteenth century, and Gibbon is its first great name. We have in him, with all his limitations and prejudices, a magnificent sweep, a philosophic and rational treatment of all sides of human life which betoken the historian of the coming age. But even Gibbon is not a historian as we now understand the term, nor could there be such until the fundamental ideas of evolution had taken possession of men's minds. This was the capital achievement of the nineteenth century.

Evolution has suffered as well as gained from its inseparable association with the name of Darwin. Darwin made the idea popular, and by his own researches gave a permanent bent to biological science. But he was by no means the pioneer of evolution, and evolution as a philosophical idea would stand unmoved, even if all Darwin's special theories fell to the ground. Evolution, in its wider and philosophical sense, is precisely the modern historical spirit which is our concern in this paper. What, then, does it

mean, apart from the special bent or particular illustrations which individual thinkers like Darwin and Spencer have given it?

It is surely the belief that every being and every event is the necessary result of an infinite series of antecedents in time. Everything is caused by the past, and had we infinite knowledge, we could predict the future. As soon as we grasp this notion, we become aware that every one of us, every human being or institution is made by its history, and may in simple truth be regarded as a part of the past, embodied and alive before us. There is more in the notion than this; but this at least is there, and it is the root idea of history as we now understand it. Looked at in this light, history at once gains a profound and vital significance which it could never possess as the chronicle of dead men however eminent, or as the annals of past empires however mighty while they lived.

We study the past now with the conviction that nothing passes away without leaving a trace in the present, and there is nothing in the present which has not its roots in the past. And we add to this the further belief, to be justified later, that those things in the past are most vital and deserve our deepest study which tend to the higher good and greater strength of mankind. The doctrine of progress, in fact, as rightly understood, arises immediately in the wake of the doctrine of evolution, and is an essential part of it.

Process and Progress, to sum up the contemporary movement in two words: but what they contain for our spiritual advantage in studying history needs some further unfolding and might well be the theme of an inspiring treatise. Mr. R. G. Collingwood has just given us a foretaste of what we need in his *Speculum Mentis*,* published in the autumn. He realises fully the position which history has now attained in philosophic thought, and makes an excellent point of the fact that

science has in recent times become more and more historical. Whereas in the Newtonian scheme of celestial mechanics, which held undisputed sway till the last few decades, the permanent and absolute facts of the universe were supposed to be the object of study, now the astronomer is bending his energies to discover the evolution of worlds, how the nebulae arose and how they developed into solar systems. Process, in fact, and not static conditions has become the keynote of the most exact and immutable branch of physical knowledge. So in biology. The evolution, and not the permanent characteristics of species, is the main object of inquiry. And not only have the separate sciences become historical in their outlook, but the history of science itself, as an evolving manifestation of the human spirit, is now occupying the thoughts of a large and growing body of researchers. This line of study is a product of the last hundred years, and Mr. Collingwood might well add it to his overwhelming proofs that history in our age is taking up science as a part of itself. Science, that is, organised knowledge with power of prediction, is one aspect, the most distinctly progressive, of the evolution of humanity which is the proper subject of history.

What, then, are the spiritual effects that may be looked for from the study of this process of evolution, from the consideration of ourselves as part of a whole, infinite in space and time, yet growing in time by measurable steps which it is the business of history to investigate and set forth?

In the first place we look to history, of all the school disciplines, to cultivate in us the sense of solidarity with our fellow-men. The infinite process, or evolving being, to which we belong, is not an abstraction of thought, though it needs a synthetic mind to envisage it as a whole. It consists of lives like our own, and is manifested to most of us in the form of quite a few human beings whom we meet in daily life or learn to know in books and newspapers. They may not be specially congenial to us; they are not all admir-

* *Speculum Mentis* or *The Map of Knowledge*. R. G. Collingwood. Oxford University Press.

able types. The first and simplest function of history is to make us realise that we are sharing a common lot with multitudes of others, and that they, whether ordinary citizens or leaders of men, have their place in the world, their case and claims, probably at least as good as our own. This may be called the civic value of history, and it begins with the study of any small unit of human society to which we may belong—a village, a church, a trade union, just as well as the nation, the empire or mankind. In fact, for most of us the smaller unit and more intimate association give a better training in what has been called "sociality."

This side of the value of history has been generally recognised in our teaching. In some places "Civics" are taught as a special subject, and in all cases the course turns mainly on the building up of the national state in which we live. But it cannot be said that stress enough is laid on the social, still less on the spiritual, side of this process. The fact that nearly all the attention of the pupil has been directed in the past to the achievements of kings, warriors, and statesmen has obscured the truth that the growth of a nation is essentially a spiritual thing, and is not completed until every citizen feels within himself something of that oneness or partnership with his country which was expressed so poignantly by some of the young poets of the war. Patriotism is not enough, as we know; yet it is indispensable, and history is its natural food.

Some people find a strange difficulty in reconciling the claims of a larger with that of a smaller and more intense loyalty. They seem to think that one cannot love one's country and mankind at the same time or be a good patriot without being a jingo. Yet the simple fact is that one allegiance, intelligently accepted, leads naturally to the other, just as the family has been the nursery of the nation. One cannot intelligently love, or understand the value of a national home to oneself, without desiring the same advantages and a similar spiritual

enlargement for others. Every bond of sociality which has no harmful or hostile import for outsiders, enriches and strengthens the individual, and it would be found that a list of the greatest, certainly the most effective, prophets of human fellowship, would contain also the most devoted patriots. To take only post-Christian times, should we not think of Marcus Aurelius, of Dante, Shakespeare, Milton, Goethe, Wordsworth, Mazzini, and a host of others, as equally lovers of their countries and of mankind?

It is necessary to insist on these somewhat obvious and old-fashioned truths, because the new view of history from which we started, and most of the reforming zeal in teaching the subject, ran entirely on universalistic lines. Mr. H. G. Wells would have no nationalistic teaching of history at all. Every man, whatever his nation, should be taught the same history of all mankind, or rather of the whole universe, and on that common pabulum would be bred a citizen of the world. In our ultimate goal and our governing principle we must agree with him, and no reader of the *New Era* would question it. History is the record of human progress as a whole, the making of man. We come to the same reconciling point of view from whichever end we start. If we study the history of our own country intelligently, we soon perceive that its growth was conditioned at every turn by the parallel activity of other people. We never grew alone, even when we were most isolated and best satisfied with ourselves. We were always an integral part of a far larger whole. And if we start from the other side, and approach the nation from the standpoint of mankind, we can see that no solid internationalism can be built, or even imagined, except as the union of compact and well-built nations; no cathedral was every built of wattle, but of strong and well-hewn stone. But the cathedral is the final purpose of our building. It is the great building with all its splendour and completeness, its varied associations and its slow evolution of ideas, which most stirs our

imagination and inspires our admiration.

Thus it is with the history of mankind as a whole which must become the dominating conception as soon as our minds are sufficiently enlarged to receive it. We are a part of this, but a part rather more in time and sequence than in space and actual contiguity. One of the most profound and influential thinkers of modern times has said a word on this point which fits in aptly enough with our argument: "Continuity, not solidarity, is the great moving force of man's destinies, especially in our modern times. The present is but a vague and fleeting span which fills the interval between two immensities of duration, and binds them one to the other. To live only, or even chiefly, in the present would be as irrational in philosophy as it is depraved in morality, and it must issue in an interminable scepticism."—(Auguste Comte).

This is the note which must be the most moving effect of the study of history on our minds. We are a part, not only of all the company of men now alive and working on the earth, but also—a far vaster thing—of all the procession of human beings who have ever lived and will live in the future, blazing the way for us or treading in our footsteps hereafter. Nay, with the modern views of life to enlighten us, we must extend the

roll still further and include the whole hierarchy of animate beings. Our place is in this ascending scale: this is the teaching of biology as well as history, and it gives us the most important spiritual lesson to be learnt from history. The process which is behind us, the efforts of the countless lives in co-operation which have preceded our own, have raised us to the highest point in the animate scale. There is a process, which carries us on whether we will or no, a process which we can study in its operations in the past but can never fully understand. But there is also effort, the sort of effort of which we are conscious in ourselves and can observe in its workings in stronger and better characters in history. The inspiration to follow this according to our measure, and ourselves to raise the scale a little higher, is the best gift of history. It shows us that we are building on a sure foundation, for the advance once made is on the whole maintained. But it shows us also that to make the advance demands a struggle with our own nature as well as the surrounding forces in the world. Confidence and admiration for the abiding conquests of the past, hope and inspiration for the present efforts, these we may look for from a thoughtful approach to history and the application of its lessons to spiritual ends.

Unity History School

The 1925 Unity History School will be held at the Girls' High School, Bournemouth, at Easter, April 9—18. The subject of the School will be

Britain's Place in the World,

a Sketch of English History from the International Standpoint. On the interesting list of lectures appear such well-known names as Dr. A. J. Carlyle (University College, Oxford), Mr. F. S. Marvin, Mr. W. J. Perry (University College, London), Mr. R. G. Collingwood (Pembroke College), Dr. G. P. Gooch (President Historical Association), Mr. F. J. Gould (Secretary International Moral Education Congress). Information from Miss A. R. Wells, Woodbrook, Selly Oak.

Reflections in an Art Room Window

By C. Fleming-Williams

Give a child a colour box and a free hand to create something, and you pull up the blinds to the window of its soul; a child's picture is an autographed character study of the child itself. This gives the teacher a wonderful chance and imposes a heavy responsibility.

It must be remembered that a child's spirit is undeveloped in exact proportion to its other faculties; it cannot be looked at from the standpoint of an adult. For instance, what might be quite a low standard of aspiration in a grown-up person, might in the small one mean a high state of spiritual achievement. A child's gasp of delight at a beautiful colour might be just as proportionately splendid as one of your great moments on the mountain top of spiritual ecstasy.

Art is much more than the teaching of drawing, it is not a matter of technique or style nor of time or season. Artistic inception is in the same category as our craving for a Godhead, it is the something in us that is bigger than we are, and is therefore of the spirit.

The serving maid who buys a gaudy ribbon for her hat is expressing the same fundamental truth as the composer in a divine concerto, or the painter in a great picture. The hat ribbon may offend your trained artistic sensibilities, but do you not think that perhaps some of the prayers we offer up may bring a tear of pity to the eyes of the All Wise?

It is because the art teacher has the chance of building up character from a fundamental basis all unknown to the child that it becomes such an immense task and so glorious a one. Playing on the strings of a Stradivarius may be a great achievement, but is it much finer than playing on the bare strings of a child's soul?

Self-expression is a good thing, but it is worse than useless unless a child is helped to have a better self to express.

It should be the duty of the teacher not only to help children to make fine pictures, but they should be guided to make those that may supply a deficiency in themselves.

I dislike giving examples because they are apt to confine a truth to restricted lines, but as an illustration of something definite the following may serve.

A timid child might be encouraged into a bold technique, an impatient one into highly finished work requiring much concentration and application, a brainless child may be induced to make pictures that require an ingenious construction built up logically; one that is too highly strung, to harmonious colouring and rhythmic design, a materialist to dream and fairy pictures, a dreamer to pictures of action and the beautiful commonplace.

This is only one line of attack, there are dozens of "lines," there is an almost unlimited field. Colour, form, composition, draughtsmanship, technique, choice of medium, all these can be converted into weapons of attack on a child's weaknesses, without any dogmatic dictation, unperceived, undetected, and therefore the more powerful and lasting.

It is reaction to experience that sums up the whole thing. Telling a child he is wrong does not make him right unless he reacts to the experience of rightness.

Beautiful surroundings will not make a beautiful child. Living in the sun may simply make him lazy. One that lives in mean streets may have to work hard to obtain any pleasure from life, and thus will learn patience and perseverance and many other things unperceived by the other.

It is not your walk in life that counts, but the way you react to your experience.

A child with an immense amount of artistic gift may easily get less from art than a child with none. It is the sort of

fight we put up that matters, not the weapons we fight with. Yet he is a fool who fights with a bow and arrow when an "automatic" is available. It is right that we should have to strive to attain our goal, thus are we men and women.

Children should be encouraged to carry any picture to completion through all the trials and tribulations attendant on all creation; they should be given the best tools, the best technical training. But that is not all, technique is an incident, artistic jugglery is only jugglery. It is the spirit in which technique is taught

and the spirit with which the children work that is everything.

Art may pull up the blinds, but the teaching of art must be the wash leather to the window of a child's soul.

No child can set out to paint a beautiful picture without at the same time commencing to build a temple of the spirit, and every child can make some sort of a beautiful picture even if it be only one dab of pleasing colour.

Take care of your reactions and your teaching will take care of itself.

The Spiritual Significance of Mathematics

By Isabel B. King

(Principal of St. Christopher School, Letchworth, Herts)

In a modern school, the teaching of every subject should have a spiritual significance. We are aiming at discovering in what ways mathematics may have a spiritual value for those taught. It is desirable to trace the evolution of mathematical concepts and to discover what connection they have had with the growth of religious and spiritual truths.

The Platonic School of philosophy gave perhaps the most complete explanation of reality before the rise of Christianity. In both his religious and mathematical teaching, Plato owed much to Pythagoras. The latter was born in the middle of the 6th century at Samos. He was the leader of a spiritual revival, which, even if it brought into light various superstitious developments of primitive origin, at the same time increased the sense of individual responsibility, by insisting on the doctrine of the immortality of the soul. Pythagoras was a man of science, and is reckoned as the discoverer of geometry and the musical octave. He co-ordinated his ideas on mathematical questions with

spiritual ones, and taught that the idea of number was the foundation of all.

The reduction of musical sounds to number and the presence of numerical relations in all natural phenomena, led Pythagoras and his early followers to consider that "all things are numbers." They taught that numbers were the prime things in nature and that the elements of numbers were the elements of all things. Thus numbers were not thought of as qualities predicable of objects, but as constituting the very essence out of which sprang all phenomena—in truth, the reasonable reality to which one could reduce sense appearances. The concept of opposites, which can be connected with our idea of positive and negative quantities, sprang from the original fundamental concept of number. The idea was expressed in various ways, i.e., one and many, right and left, odd and even, rest and motion, straight and curved. To the Pythagoreans, as to Heracleitus, the Universe was the union of these opposites, and

eventually thinkers identified this idea with the opposition of ordered form and unordered matter, of divine activity and passive matter.

Later, in the Neo-Platonic philosophy, the original opposition is derived from the supreme unity of God. To these Greek philosophers, the spiritual unity of the Universe was first identified, and later illustrated by the properties of numbers, and the mathematical conceptions of the time.

It was a significant fact that Plato, whose doctrine of ideas was the basis of most of the philosophy of mediæval times, should have inscribed over his lecture-room: "No admission to anyone ignorant of Geometry," and should have stated on one occasion: "God geometrizes." The ideas of numbers and figures were included by Plato under the category of eternal natures, and we know that this philosopher and his successors were wont to speak of all eternal natures, spiritual and intellectual, in mathematical language.

It was in the Middle Ages that mathematics as a subject was divorced from the dogmatic religious tenets of the time. To-day, however, when men of all nations are striving to reach fundamental truth, one may return to the Pythagoreans and Neo-Platonists for guidance in interpreting the spiritual meaning of the Universe.

It was only after Descartes, the brilliant French philosopher of the 17th century, had largely overthrown the mediæval scholastic dogmatism, that mathematical concepts were again employed to explain facts of the mind and spirit. Another Cartesian, the priest Nicolas Malebranche, carried his master's ideas a step further when he taught that the clear and distinct concept of extension, which we possess when we apprehend mathematical quantities, can only belong to God. Thus, according to this philosopher, what we really have before our minds in apprehending objects as a mathematician does are not ideas in our own minds, but ideas

belonging to the Sustainer of the Universe. Thus we may be said to "see all things in God."

The Cartesian system of philosophy contrasts, in a sense, matter and mind, extension and thought, each being just the negation of the other, and only having in common their dependence on God. Thus many of the followers of Descartes refused the title of "Substance" to both mind and matter, as they were not and could not be thought of as entirely independent of anything else.

The Jew, Benedict Spinoza, recognised only one substance, which he termed God or Nature, of which thought and extension were attributes. This conception unified mathematics with the whole realm of reality. There may be other attributes of this substance, but they are not known to us. The fundamental nature of God, that is of all reality, from which all phenomena spring, may be expressed in terms of either thought or extension.

There is thus a mathematical necessity in the whole of reality. Spinoza considered that just as a man recognises in all he is, does and suffers, a result of the eternal and unalterable laws of the Universe, or of God, so is he saved from the bondage of illusive hopes and fears. He takes this view because he is confident that no peace can exceed that which comes as a result of knowledge, and which finishes in "the intellectual love of God." Spinoza states that our comprehension and love of God is a part of God's ineffable knowledge and love of Himself. Our minds are part of the great system of thought, which is God, just as our bodies are parts of a material system, seen under the attribute of extension. Considerations of personality seemed to Spinoza to be merged in a wider, universal love.

It was significant that Spinoza's ideal of knowledge was that of the mathematician and physicist, and that Leibnitz, his successor, tried to remedy some of the earlier inconsistencies along mathematical lines. This philosopher concentrated on mathematical problems, especially in so

far as they threw light on the nature of individuality, which his predecessor had largely absorbed in his primary concept of Substance.

The universal harmony he held to be ordained by God, to Whom he refers as "the ultimate monad." The Universe, according to him, is evolved out of an infinite number of possibilities, and is "the best possible of all worlds." The order and harmony, immanent in all things, could be thought of by the aid of mathematical conceptions.

When one has an evolutionary or teleological view of life, one realises that all tends to perfection and harmony. In the sciences it is the tendency of knowledge to proceed from the empirical to the rational stage, or from the region of incompleteness and imperfection towards perfection.

Mathematical truths are certain because all the prevailing conditions are fully known. We cannot do better than quote Green:—

"The distinction, then, of the necessity of mathematical truths from the contingency of truths about nature, if it is to hold at all, is not to be understood as if it were only in mathematics, and not in natural science, that what is once true must be always true, or as if natural laws were liable to change, mathematical laws not. The true distinction is between what is fully true, and what is partially true. What is fully true once, is fully true always, of a natural phenomenon no less than of a geometrical figure; but any proposition about a natural phenomenon is true of it, only under conditions of which we do not know all, whilst a geometrical proposition, if true at all, is true of it under conditions which we completely know."

This tendency of mathematics towards harmony, perfection, and synthesis has

surely a spiritual significance. The fact that truths of the mind and spirit have been expressed throughout the ages by mathematical conceptions, tends to show a fundamental identity, and points to the fact that our mathematical teaching may have a deep spiritual meaning.

Now the question may fairly be asked: What is done in practice? It is desirable first of all to get the correct orientation towards one's work.

If we grasp the fact that all subjects are media through which spiritual insight into reality may be gained and that mathematics should not be in a watertight compartment, but co-ordinated with every branch of the curriculum as expressing basic truths of life and reality, then one's teaching will inevitably be spiritualised, and the object will not be a dull and lifeless one, but permeated with Promethean fire.

It should be one's aim to create and not to destroy. This principle should be applied throughout in the teaching of mathematics. We aim at building up values, and hence encourage the complementary addition method of subtraction, instead of the older one of "borrowing and paying back."

We hope that, as a result of the training of conduct induced during school life, and the mental habits resulting from a sane presentation of mathematics, our pupils will leave school with an impulse to create in after life. If they come in contact with things incomplete and imperfect, they will endeavour to construct something finer.

The whole attitude of the mind, in passing through a course of mathematics, should result in the child seeing further into the heart of things. The principal beneficial results are thus indirect, and not direct in the ordinary utilitarian sense.

The Spiritual Value of Geography

By E. K. Lynch

(Cambridge Natural Sciences Tripos and Cambridge University Teachers' Certificate.)

THE teacher who is not required to push his pupils through examinations by any certain age, and who is of an adventurous turn of mind, is faced with the great problem of deciding how the amount of time allowed him for geography teaching may best be used. There is such an extremely large field of study before him, any parts of which it may be valuable to cover, and which cannot possibly be covered in full, that the problem, what to include and what to leave out, is a big one. The line chosen may depend partly on the locality of the school, but will probably depend largely on the knowledge and line of interest of the teacher, whether, in addition to being a lover of geography, he be also historian, or scientist, or out-of-door man, or, rarity among teachers, one who has travelled much. Whatever aspect of the subject is emphasised, however, a value may be found in Geography apart from the content of the subject; a value which comes from discussions, and discussions take time which the examination-ridden may fear to spend, though in actual fact the time so spent need not be great. Just as illustrations, here follows some mention of topics which might arise.

Patriotism and Peace.—People are prepared to accept the gospel "Peace on earth to men of goodwill," but it is a hard, though necessary task, to educate people to the level of being men of goodwill. Goodwill, that is, to all men, not only to those of their own country or party. It is not an easy thing to "Love your enemies and do good, and lend hoping for nothing again"; and to "Be kind unto the unthankful and to the evil." In the Scripture lesson children will probably agree that this is a laudable way to behave, and just what they

would try to do; in the geography lesson there is a good chance to discuss practical ways of proving the value of their ideals, and they will possibly be surprised to find how little they are prepared to act on them. Long discussions on the real nature and meaning of patriotism may follow. (Horribly dangerous for the teacher, when the pupils proceed to talk about the lesson outside the classroom!) Those who believe that the soul of man makes more than one visit to this earth during his growth to the stature of the perfect man, will regard patriotism in a different light from those who believe that the man himself is an Englishman, or a Hottentot, or something else, and never belongs to any other race; but all will realize, and may teach the children to realize, the difference between the Little Jingo—my country right or wrong—attitude, and the attitude of the man who feels the responsibility placed on his shoulders by birth into a civilised race, and the need that his country shall take its place as a world power which shall stand for right, whatever the cost. Along with the consideration of patriotism will probably come the question of peace and war—which of them has done more for man's development, whether war is ever permissible, on any pretext whatever. If men are at the stage of evolution when they cannot be kept from quarrelling, what means can be devised to prevent war, such as the League of Nations? What means may be devised such as the rectification of frontiers, to prevent peoples from quarrelling?—a consideration of what constitutes a good frontier, and what a bad one;—whether a frontier may be a good one at one period of the world's history, and a bad one at another—for example, a wide

river in very early days was sufficient to divide tribes which might quarrel; later, when people had learnt to build boats, it no longer kept them apart, and a range of mountains would have made a better frontier. In modern times a river, especially if wide and navigable, is again a good frontier, because it in no way keeps people apart; on the contrary, it brings them together, and they learn to know each other. It is so useful as a commercial highway to both that they must learn self-control, and work together to make the best use of it; and so gradually learn that it is well for them to work together, and that peace brings greater rewards than war.

Brotherhood also may well be considered. Many have belittled the ideal of brotherhood under the mistaken idea that it meant that all men were born equal, and that primitive and backward peoples should be given votes equally with highly educated and civilised people. Obviously all men are not born equal; obviously, also, brothers are not all of the same age, and in a family it is common for the eldest son to have a far larger share of responsibility than the youngest. If left parentless the eldest son will be ready to do all in his power to give the youngest his chance in life, even at the cost of considerable self-denial. Yet amongst nations the so-called civilised ones may be quite ready to regard themselves as the elder brothers of the family of nations, but it is often their way to exploit and almost enslave their baby brothers, the primitive and backward races. It is necessary therefore for the young members of elder brother races to consider how backward and primitive peoples should be treated. Quite readily will they agree that it is unfair to spend three minutes unloading the missionary, and then three days unloading the bad whisky, but the problem—what is to be done about primitive races occupying large territories of which they cannot make the fullest use, while other races are overcrowded in areas which have been largely worked out—will give

cause for useful discussion, as also will the proper relationships of one civilised nation to another. I have found boys and girls of fifteen, or thereabouts, ready to criticise America's attitude towards would-be Japanese immigrants, but quite convinced of the necessity of a "white Australia."

Co-operation.—This becomes more and more necessary with the growth of civilisation. The large majority of people in the world, even among civilised races, are apparently still at a stage where selfishness and competition are necessary for their growth and development, but many people now believe that a time is rapidly approaching when the world will be shown how life may be lived without either of these elements, and that the children now of school age may well consider how this may be done, so that the world may gradually be prepared to accept such ideals. They will readily see, if they discuss the subject, that co-operation is needed, not simply among the people of one nation, that there be no danger of class war, and not simply for the avoidance of war with other nations, but in order that all may evolve more rapidly as the assets of all nations are shared by all. Even the baby brother nations have their contribution to make—large stretches of land are theirs of which they cannot make full use, and naturally at present they put every obstacle in the way of the so-called civilised man explorer (if they have met him before) for they know that unless they fight for their right to their land they will, in all likelihood, be downtrodden, if not annihilated; but were they sure of a square deal they might be ready to have their resources developed. Exploration, after all, in many cases only means exploration, by the white man, of land already well known to its owners.

Children will also see that among civilised races there is much room for the better organisation of the world's business. Free from the fear of war there would be no need for some nations to produce with difficulty commodities

other nations can produce with ease. Scientists do, and are expected to, publish freely the results of their discoveries, unless they deal with weapons of war or manufacturing processes, while the manufacturer keeps his processes a profound secret. Children may also realize how wasteful it is for scientists to be employed in discovering new methods of spreading death more rapidly, and in a more wholesale manner, when so much more valuable work is waiting to be done, e.g., medical research. Another point which children should realise is that in order to co-operate one must know the other fellow's point of view, and so be able to sympathise with his ideals and aspirations—e.g., men must not only see the urgent need for co-operation between Britain and the U.S.A., but understand the reasons why there could ever have been the slightest danger of misunderstanding between them.

I would not seem to suggest that young people are to be expected to find answers to all the problems statesmen are called upon to deal with, but just that they will do well to think about them; in fact the most important value may lie in the realisation of the difficulties in the way of their solution. In these days of Youth Movements young folk may in this way come to think more kindly of the older generations—when they realise that even they cannot see how the world is to be put right, just yet!

For those free from the necessity of rapidly acquiring, or instilling, a stock of useful (examinable) information, Geography has yet another value. The teacher of geography may in a large degree stop teaching geography in order to teach children to learn geography, a more valuable occupation, for learning to learn is surely more than a subject, in that it brings all knowledge nearer. Whatever the syllabus, children may learn to use their own initiative and to be self-reliant. The boy or girl who only

needs to be advised to look up a certain subject, and, possibly, be told the names of reference books which may be useful, is in much better plight than the boy or girl who must be told to learn from page so-and-so to page so-and-so in such and such a book. Naturally boys and girls cannot find information for themselves without careful preliminary training; quite big boys and girls from the ordinary type of school often do not know that a book usually has an index, or how to use it when discovered. Before being expected to find information in a library, unaided, children should be taught how to take very brief notes on what they read, and be accustomed to doing so; also to take note of the title and author's name of the book consulted, as well as to use the index. Also they should be able to make careful tracings of maps and illustrations without harming the book, or forgetting first to ask permission to take tracings. If there is no permanent librarian to explain the way in which the books are classified, then the teacher must do this, so that they may be able to search for books of possible use other than those whose names have been suggested. Boys and girls of twelve and over will then be quite capable of looking up a subject for themselves, and writing an article on what they have read, illustrating it with sketches and maps, and in so doing will understand and enjoy the work as well as learn self-reliance.

My own classes working on this method first discuss with me, individually, their scheme of work, which is to a considerable degree of their own making, and show me the written records as each stage is completed. They make no "contract" with me, they learn for their own benefit, and know they cannot know too much. A minimum time-limit is set so that at least a fair amount of time is given to the work each week. I am sure all teachers who try some such method as this find they learn a surprising amount about the characters and ideals of their pupils.

Fear in Children

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(Notes of Lecture delivered to New Education Fellowship (London) Group)

WHAT is fear? Both in adults and children we constantly see fear put to such wrong uses that in the end we are apt to regard fear as entirely harmful. Do we really wish to banish fear? It is accepted as one of the primal instincts by all psychologists. Every instinct exists for a purpose, and fear exists for the preservation of life. Fear, in its simplest form, we can study in animals. When an animal is faced with danger, the instinct of fear drives it to act in a variety of ways; it may take to flight or remain immobile; it may cry out or remain silent. When we, also, are faced with danger we act like animals, but the emotion aroused in us is not only that connected with self-preservation but it is a complex emotion into which considerations of self-esteem, fear of failure, etc., may enter. Fear is misused when, instead of being called forth by a need to preserve life, it dominates the mind, sometimes causing the individual to become a nervous wreck. When we see that type of person, we wish to drive fear out of that life because of its misuse.

There is an extraordinary difference in children as regards fear. Placid children do not seem to know fear. There is also the very different type of child whom we will call the "fearless" child. Then there is the neurotic child who is a mass of fears and apprehensions.

Quite apart from the neurotic child, there are a large number of children who are obsessed by fear in *one* particular direction. A child may be a hero when it is a case of physical suffering, but may yet dread the moment when he has to go to bed.

A very important factor, which makes it very difficult to investigate fear in children, is the silence maintained by

them with regard to their fears. We become accustomed to mothers and fathers exclaiming: "But why did he not tell us?" A child sits tight on his fears. The reason is that a child is generally afraid of something intangible. He is aware that his fear is intangible, and that if he speaks about it people will laugh. Children are quite as much ashamed of fears as adults. It is when the child comes into touch with a stranger, with one who can secure his confidence, that he may be led to tell what is troubling him. Do not adults also prefer to tell their difficulties to a stranger? This policy of silence, therefore, makes the beginning of any effort to help the child very difficult.

Another important point is that when a child shows symptoms of unhealthy fear, we must keep an open mind for the possible existence of some quite different emotion, which expresses itself as fear.

From my first experience it seemed that fear of darkness was the dominating fear of child life, but I realised later that *other fears were underneath* which only became acute in darkness. We, ourselves, in the daytime, can keep on one side worries which, at night as we lie awake, can assume terrifying proportions.

Charles Lamb, in his essay on *Witches and Other Night Fancies*, gives a perfect description of the night terrors of a child who was so frightened by a picture of the *Witch of Endor* that he imagined that he saw the witch sitting on his pillow.

Causes

The causes of fear can be divided into two general headings,—causes for which adults are responsible and those for which the child himself is responsible,—in so far as we can say a child is alone responsible for anything.

We receive a great deal of light on this subject of fear from psychologists who handle adults, and who see the final results of beginnings which I have had the opportunity of studying in my child patients.

I place in the forefront of causes of fear coming from adults all harshness, all attempts to produce certain behaviour by threats.

Parents are often too robust and do not realise that a child is different from themselves, and may be deeply impressed by things which do not affect them at all.

I will quote an instance from my own childhood of the deep effects of a thoughtless threat. My childhood was spent in India, and at the back of my home was a flight of wooden stairs up which the *bhishti* (water-man) would bring fresh water. My parents' threat was that if I was not good the *bhishti* would come up the back stairs and take me. This made a tremendous impression on me. I developed a dread of some fearful creature, a combination of Satan and the *bhishti*. Even years later, when I returned to India grown-up, I felt a reaction as I saw those wooden stairs. I never mentioned this terror to anyone; a child can suffer intensely without saying anything.

There is much *unintentional* introduction of fear to the child. There are certain ways of doing this of which parents are quite ignorant. Several times little children have come to me for treatment, apparently quite controlled, and as I approached, the mother has said, "Now, don't be afraid, the doctor is not going to hurt you." This suggests fear to the child who probably thinks with a sinking heart, "What is going to happen to me now? What is coming that mother thinks will frighten me?" And often the child bursts into tears.

"Take care, dear," is another phrase too often used in the nursery, which may instil into the child a real fear of the things about which he is so often told to "take care." I have known a case of a little girl whose nurse was continually

saying, "Take care, dear," when the child was going downstairs, until at last she developed a great fear of stairs.

The mother, when she has tucked the child in bed, should not say, "Now, don't be afraid, dear, I am just in the next room." Of course, the child wonders what it can be that he is not to be afraid of, and the idea plays upon the mind until there grows up a real fear of this unknown thing.

When a really terrifying incident occurs you must realise that there is a right and a wrong way of handling the situation. If we are handling a very neurotic child we may not be able to help him to forget the unfortunate impression, but with numbers of children we can. Yet we are only too apt to make the frightening impression indelible by our conduct. What happens is this. The incident is related to the father at home; it is discussed with friends who come in, and every time it is discussed the impression on the child becomes deeper and at last indelible.

What can we do? If we cannot think of anything to do at the time it is better to do nothing until we have thought. When a dog jumped at a little child of my acquaintance and frightened him, he was at once comforted when it was explained that the dog did not mean to be rough or to hurt him but merely showed an over-boisterous friendliness.

We should avoid reading and relating terrifying fairy tales, although in any group of children some will be frightened and others will be delighted by the same tale. Some children revel in gory details and love them. This is, of course, no reason why we should blunt their taste further by giving them such tales, but we have to realise that children react very differently.

With regard to the second group of fears, those caused by the child himself, it is very difficult to say where our responsibility ends and where the child's begins. A great many grown-up people are afraid of darkness themselves, and a mother will soon convey her fear to her child.

We often hear of cases of children who are suffering from some ailment due to the air-raids, but many of these children would not have suffered at all if it had not been for adult fear communicated to them. Children are not always frightened when adults are.

For instance, in a northern town which had only one air raid, a dud bomb crashed through a house. The father and mother were in the drawing-room and their child was in the nursery upstairs. The parents' first thought, of course, was to rush upstairs to the nursery. Arrived at the stair-head they heard a little voice call: "Oh, daddy, there's a hole in the roof and I can see the stars!" I wonder if the parents had sufficient presence of mind to stifle their fears and behave as if nothing had happened, or did they communicate their terrors so that another raid would find the child also terror-stricken?

There are some cases such as those of imaginative children for which no responsibility rests on the adult. Whatever care is taken we cannot avoid unhealthy fear creeping into the minds of such children.

I know a home, one of the happiest I have seen, in which the best relations exist between parents and children. Late one autumn night, when a terrific storm of wind and rain was in progress, the mother and child sat waiting for the father to return. When the father's footsteps were heard they went to open the door, and the father, with hat drawn down hiding his face, and collar turned up, was driven by the wind into the hall. What was their dismay when the child began to weep bitterly and cling to his mother's skirts in terror, and a little voice cried, "Oh, I thought it was the draught!" The child had often been told, perhaps, to shut the door to "keep the draught out" and he had visualised the draught as a personality.

So you see that with the greatest care in the world the imaginative child may find for himself a fear and become obsessed by it. One never knows what

fear a child is hiding behind a happy exterior.

There are two other types who may be responsible for their own fears.

There is the child who deliberately uses fear for his own purposes. On one occasion, perhaps, he may have been really afraid, and noticed that his fear caused a stir in the house, and so later on he says to himself, "Let's create a stir," and he sets to and fools the household.

Another type of child, quite different from that just mentioned, will thoroughly enjoy the emotion of fear, and play with it for his *own* pleasure, but not to fool others. The difference between the two is that the "limelight" child wants an audience, and for the other the pleasure is greatest when alone or with other children.

I remember as a child in India we had a skeleton suspended in a cupboard (my father was a doctor). The cupboard did not stand quite level with the floor, so that with a slight movement there was a rattling of bones. When we wanted something extra delicious and delightful we took a peep at the skeleton and shut the cupboard door quickly so that the bones rattled and gave us a delicious thrill of fear.

Fear of Darkness

When a child is brought to me I get the greatest help by noting what kind of a child he is physically. I had a case of a boy of 9 years, in poor physical health, very shy and haunted-looking, and I realised at once that he was genuinely dominated by fear. The parents told me that the child was terrified of going to bed. After some time the boy gradually opened out and told me he had been frightened one night by lights flashing across the ceiling (which might easily have been caused by a passing motor).

Now, when we are faced with a child like this, so much below par physically, the first thing to do is to concentrate on building up the physical health. Diet, the natural functions, throat, etc., must all receive attention.

A child such as this needs to have the chain of association broken, and his environment changed, and should be sent to a convalescent home for a time.

Another case—that of a little chap who never spoke much to anybody. He also was afraid of going to bed. At the first interview he protested: "No, I am not afraid," but he was actually so afraid that his father had to go to bed with him. The child often asked to have the bedroom door shut, but this was not allowed because there was a baby-brother in the adjoining room, and the parents wanted to be able to hear if he cried. At first I thought that perhaps the presence of the little brother was the cause of the trouble, and that the boy was seeking to attract attention to himself, having felt out in the cold since the new baby arrived. But this did not prove to be the case. I happily suggested that perhaps he would like to have a room of his own and sleep with his baby brother. The child jumped at the suggestion. He was given a room of his own, and was allowed to shut the door, and had no difficulty in getting off to sleep. One day I asked him: "Are you afraid of animals?" "Yes, of cows," he replied. He had been to the country for the first time some months previously and had seen cows. They seemed such queer things to him that they frightened him, and although he never said anything he was terrified lest cows should walk into his bedroom at night. Hence the secret of his desire for the door to be shut, and the disappearance of his fear when this was made possible.

Cure

In this question of fear we have to look into our responsibility, decide what precautions we shall take, and realise also that *whatever* we do some child may develop fear. Children are so various, and in some cases it is almost impossible to protect a child from fear. But if we are prepared beforehand we can avoid many unfortunate things that happen. One father, who had been afraid of the

dark when a child, determined that he would act beforehand and help his children to love the darkness. He was living in a rambling old house, and as a special treat his little child was allowed to walk along the passages in the dark with him. Later on the other children joined in, and all came to look upon these walks in the dark with their father as the greatest treat, and a love of the dark developed in them.

It is also a good plan to substitute another feeling for the feeling of fear. For instance, in the case of the boy previously mentioned, the suggestion that he should sleep in the same room as his baby brother helped enormously by giving him a feeling of responsibility and protection with regard to the baby. Responsibility for another person develops courage.

I wish to stress the importance of the physical health. Very often with the neurotic type of child we must think of the physical health first and leave the fears on one side for a time. It is, of course, advisable to remove a child from a room which is filled with fear associations.

In the course of discussion which followed the lecture, the following points were raised:—

The dreams of a child often help in the discovery of the root of his fears.

It was suggested that certain prayers, dwelling upon the invisible beings, such as angels, cause fear, one child having been terrified by the little prayer, "Four angels round my bed."

In all cases in which a nightlight gives comfort to a child he should be allowed to have it. In some cases, on the other hand, the faint outlines of things revealed by a nightlight will terrify.

An interesting case of a fearless child was mentioned who could not be persuaded to take care when crossing the road. His mother asked him to take *her* across and placed herself in his hands, with the result that he took the greatest precaution for her safety and the habit of carefulness was established.

Spiritual Values in Education

SCIENCE TEACHING

By D. May, B.A., Oxon. (Nat. Sci.)

AMONG the subjects of the school curriculum there is perhaps none from which so much, or so little, can be gained as from Science. Whether, in a given case, it is to be much or little depends upon the Science teacher and his ideals, for the subject, according to the method of approach, can be either a true source of inspiration to teacher and pupil, or merely dry facts which do little lasting good to one or the other.

It is usually of the more practical aspects of Science teaching that we hear most—of its use for training the child in concrete reasoning, in observation and manipulative skill, to say nothing of the advantage of some scientific knowledge in everyday life. To limit thus the benefits to be gained from a school Science course is, however, to narrow down the possibilities of the subject to a degree, quite out of keeping with its true greatness, since, if properly taught and studied, it can assist in training the child not only practically, but emotionally and mentally, and it can be used moreover to help in awakening the spiritual and religious side of his nature. Little is said, as a rule, about the possibility of using Science teaching as a means of emotional training, but it exists nevertheless.

The love of living things is innate in all children; unless they have been spoilt or hardened by bad example and mismanagement, their wonder and sympathy are easily aroused by both plant and animal life, and thus an opening to the emotional side of their natures is offered to the teacher.

Nor need he stop here, for character training begun in this way with little children, from the emotional aspect, may be widened as the child develops, until, through persistent attempts to raise the

level of thoughts and feelings, his higher nature may be reached.

If however the Science teacher is to be capable of aiding this development of the child, and of helping him to grow to his utmost, he must keep continually in view, not only the child, but also the greatness of his subject, for when Science is looked at solely from the material standpoint it is easy to become lost in masses of technical detail, to get one's judgment warped by the intricacies of the subject and to forget the bigness of Nature. It is this limited view of Science that must be avoided at all costs in teaching.

It is not too much to say that the Science teacher who bores his class, or who gives the impression that Science is merely a matter of learning terms, is guilty of what is almost a crime, since he is blocking for his pupil one of the ways by which it is possible for man to expand and come into touch with God. On the other hand, the teacher who can by his knowledge of Nature open up endless vistas before the minds of his class may be directly instrumental in awakening the spiritual side of his pupil's natures, if he but realise in his own mind that all Nature with its laws and systems, from an atom to a universe, is but the garment in which God hides Himself.

To come now to the more concrete aspects of Science teaching—the usual school course starts with "Nature Study," which is followed in turn by a General Elementary Science Course and by specialisation in one or two particular subjects—usually Physics, Chemistry or Botany.

As a general introduction to scientific knowledge and as a basis for later specialisation, a plan such as this is probably the best that can be chosen. It

affords scope for training as well as possibilities of reference to current scientific work and discovery, but unfortunately the result frequently falls short of what might be expected.

A course of Nature Study lessons is not easy to carry out successfully—there is the endless difficulty of getting suitable specimens, of having often to give indoors lessons which, for their full value to be realised, should always be given in the open air; one hears of children who dislike “Nature Study”—of some who are kept describing and drawing natural objects till they are heartily tired of them—and yet the possibilities of the subject are so great! The successful teaching of Nature Study is probably a special gift which comparatively few teachers possess—although it is frequently regarded as a subject which anyone can teach—and the results of the teaching should not be judged by what the children can show, but by its effect on their characters. The aim must be to interest the children, at whatever cost to the formal side of the work, for the value of the subject depends entirely on the extent to which it can arouse the child's enthusiasm for, and interest in, living creatures. Such enthusiasm, besides being susceptible of use by the teacher for emotional training, can also afford a basis for widened outlook and interests in later life. The craze for collecting specimens such as birds' eggs and butterflies, and observation involving destruction, should naturally be discouraged, as one of the chief lessons learnt from Nature Study should be respect for Life.

The General Elementary Science Course must be regarded chiefly in the light of a sowing which is to bear fruit later. The keenness with which nearly all children attack the work shows that it must fill an important place in their development and satisfy a need, but the training it affords is chiefly that which can be gained from simple observation and reasoning following on practical work. This subject is in many schools postponed far too long. Children of ten

and eleven show the greatest desire to carry out experiments themselves, and if allowed to follow practically a carefully planned and graduated course they attain a surprising degree of skill in setting up apparatus and great accuracy of observation. They also develop initiative to a marked degree. The difference between children thus trained and those who start the work at 13 or 14 is very noticeable, the lack of early practical training being a decided handicap to the latter in examination work.

At this stage, as already implied, the higher aspects of Science must perforce be left in abeyance. Most of the subjects which satisfy the child's desire to “do” things are of necessity simple and do not need much explanation, while experience shows that children for whom this work is suitable look on “set lessons” as more or less a necessary evil, the request being generally, “May we start practical work at once?” Such subjects, however, as the formation of crystals, change of state, the properties of magnets, etc., may be used to make them realise that there is in their experiments more than meets the eye, and to give them an initial glimpse of the facts of law and order in the Universe.

By the time that a three-year course of elementary work has been accomplished a boy or girl has generally a pretty clear idea as to what subject he or she wishes to take up, and the very general desire shown by girls for Botany and boys for Chemistry or Physics, after exactly similar training in a co-educational school, is interesting. There are exceptions, but the general trend is towards the life-side on the part of the girls and the more mechanical side on that of the boys.

Whatever subject is taken up, from now onwards the teacher has increasingly greater scope for appealing to the student's whole nature. Even when only one Science is studied the ways in which that Science is interwoven with others should be emphasized, as also the fact that scientific discovery makes its links with

the history of the race and with progress in all directions. The spiritual value of Science in education lies largely in the realisation of this "oneness," and of our position in the whole—our importance and our unimportance.

The teacher has also to face the fact of examinations, and the question for him to consider is how to make the best use of the limited amount of time allowed him, so that, while being true to the higher ideals of Science teaching he may not prejudice the candidate's chance of passing his examinations. The limits imposed by an examination syllabus have at any rate the advantage of preventing waste of time through too great discursiveness, but on the other hand a definite attempt should be made to avoid narrowness. If the early training has been sound, it should be possible to bring into examination work references to current research and discovery, about which, certainly, no questions will be asked, but which will benefit the pupil directly, and his examination record indirectly, by developing his interest in things outside his personal self and prospects, and this interest, once awakened, cannot fail to be far more important than examination results in the long run.

It is usually possible to supplement the regular curriculum by lectures on various subjects, or sometimes by special short courses given to a particular group of children, thus such subjects as

Astronomy, Geology, Physiology (if not included in the regular school course) and various biological topics can be introduced. A discussion on the teaching of sex-hygiene is beyond the scope of this paper, but it is generally acknowledged that no boy or girl should leave school without some knowledge of this subject, and a short course of lessons given to senior pupils on heredity and embryology, treated from the biological standpoint, in a simple straightforward way, should be of use in helping them to consider the subject in a natural and healthy manner.

As regards "method" in Science teaching much might be said, but if the subject is being regarded, as it is in this paper, chiefly from its character-training aspect, then the chief essential, apart from the attitude of the teacher already referred to, is that the pupil should have at all stages the opportunity of doing independent work—that is something in the nature of research if possible by practical work. By such means the pupil's powers of concentration and initiative are directly cultivated, and if it is possible for children of different ages to work in the laboratory at the same time, and they are allowed to talk about their work and to help each other, they learn during such practical work periods far more than they could possibly gain from the most perfectly carried out demonstration experiments.

The World Federation of Education Associations will hold a Conference at Edinburgh, Scotland, from 20th—28th July, 1925. Particulars obtainable from G. C. Pringle, Esq., 47, Moray Place, Edinburgh.

A Conference on **Education the Pathway to Peace**, arranged by the Fellowship of Reconciliation, will be held from April 16 to 20 at Jordans, Bucks.

For particulars, apply to Gladys Owen, Secretary of Education Committee, 1, Waters Terrace, East Common, Harpenden.

Spiritual Values of Music in Education

By E. Twells

To tell us to distrust the man that has no music in him, to tell us that he is only fit for "treasons, stratagems, and spoils," and in fact thoroughly to abuse him, seems rather harsh. But after all do we often meet him? He is not merely the man who does not enjoy the Choral Symphony or a Bach fugue. He cannot even enjoy. "Polly-wolly-doodle." He has a harsh, monotonous voice without any melodic inflections to express mood and feeling; he has unbalanced, awkward movements (one can't even walk without a sense of rhythm), and he feels no response to the voices and sounds of Nature.

Plato expressed Shakespeare's idea in more moderate language when he said, "Absence of grace, inharmonious movement and discord are as nearly allied to ill words and ill nature as grace and harmony are the sisters of goodness and virtue, and bear them likeness," and accordingly he took as the basis of education athletic training and "music" (including in the latter rhythmic movements and the recitation of poetry), in order that the young might learn from them the harmony of soul, which was his conception of virtue, and that "beauty should flow in at the eye and ear like a health-giving stream from a purer region." He rather naively observes that "the young of all creatures cannot be quiet," and so points out that rhythmic movement is naturally the earliest factor in the education of a child, giving him the foundations of virtue, even before reason has developed, so that when reason comes, he would, with its aid, "recognise and salute the friend with whom his education had long made him familiar." "Musical training," he says, "is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, in which they mightily fasten."

Plato conceived Philosophy itself as

a kind of perception of music in the very nature of things. Not only all art, as Walter Pater wrote, but all life aspires towards the condition of music, to a condition of rhythm, balance and harmony. Beauty, whether in art or nature, is spirit expressing itself in terms of sense, and the search after that beauty "shining in company with the other celestial forms" is as holy and as integral a part of our natures as the search after goodness and truth.

There is a totally false idea in the minds of certain musical people that to play, for instance, an intermezzo by Brahms or a slow movement by Beethoven is a form of "self-expression." God forbid that we should express ourselves when it is the vision of Brahms or the vision of Beethoven, which is so much more worthy to be expressed. The more selfless and receptive the interpreter can make himself, the more will that vision come through him, and the more truly "inspired" will he be. (This is not saying that the interpretation will not be coloured by his own special temperament.) Most people can remember some occasions in which they have been so deeply moved by beauty in a flower or a sunset that they have forgotten to exclaim "What a beautiful flower," or "What a lovely sunset," and have lost themselves in that beauty. Or they have gone out of the noise of a street into the silence of some dim cathedral and been flooded over by its strange peace. It is when self slips away from us, and we become as an empty vessel in which is poured the vision of beauty, that we become the artist, that twin-soul of the mystic, whose genius it is to look into the heart of reality and not see things through a veil of self-interest and thought. To achieve this condition of receptivity one must remember those old mediæval writers who taught men how to develop the powers of the spirit, who said that meditation must precede

orison. That is, until we can understand music by a process of pure perception, we must listen first intellectually. Music is not merely beautiful sound. It is a language and has to be learnt like any other language. People who have not the subconscious intellectual grasp that the born musician has, must build up their understanding, slowly and painfully, if they wish to grasp more than the obvious in music. The intellectual power of a great musician is colossal, and would stagger the average-minded person ignorant of music, if he could understand it. The ability to hear (not merely listen to) a contrapuntal work in five parts, or to see a symphony *whole* as Beethoven or Mozart would see it, demands great intellectual powers, and that power must be possessed in some degree by anyone aspiring to be a musician, either passive or active.

In speaking of the spiritual value of music it is well to remember that comparatively little music can claim such value to any great degree. There is music which makes a merely sensuous appeal, and there is primitive emotional music, which arouses such simple emotional states as anger, nervous excitement, sensuality or fear. The greatest music brings with it such a sense of ineffable experience, such strange, unearthly beauty, that we cannot express its effect in terms of emotion only, and instinctively recognise the expression of something beyond normal consciousness.

As every mystic is more or less an artist, so every artist who has any greatness in him has set foot on the mystic way. The mystics have always been characterised by a passionate love of the beautiful; real artists by things of the spirit. The penniless French artist, half-fed, unwarmed, ill-clothed, working all day in feverish ecstasy at unsaleable pictures, stealing newspapers and boot-blackening, that he may continue to serve his overmastering passion, is superbly religious, that is, he distinguishes between the things of the spirit and non-essentials. "St. Augustine's impassioned

communion with pure beauty, Jacopone da Todi in adoration before the love that gives all things form, Kabir listening to the rhythmic music of Reality," are struggling to express (by appealing rather to imagination than to mind) what words cannot express. The artist, and above all the musician, has a medium which links the spiritual with the sensual more closely than words. To Rolle, the father of English mystics, contemplation was essentially a musical state and "music rightly understood embraced every aspect of the soul's communion with Reality." Beethoven, most inspired of all writers of music, wrote to one of his friends, "Music is a higher revelation than the whole of wisdom and the whole of philosophy. Although the spirit be not master of that which it creates through music, yet it is blessed in this creation, which like every creation of art is mightier than the artist." And of himself he once wrote, "I have no friend, I must live alone. But I know that in my heart God is nearer to me than to others. I approach Him without fear. I have always known him."

"An educated man," someone once said, speaking to the children of St. Christopher, "is someone who has learnt a number of things that can never be taught." Certainly a musician then is well-educated! For in a sense no person can teach music. (Still less can one write a satisfactory article on its spiritual value!) Learning music has too long been associated with dreary mechanical exercises and the unhelpful efforts to play music beyond one's reach technically and intellectually, and is in danger nowadays of becoming associated with manipulating labels, under the name of "Musical Appreciation." We can teach the grammar of music and the technique of playing an instrument, but not that deep emotional response to sound which is the gift of the born musician, and which makes music as necessary for the health of some natures as sunlight is for their bodies. But a real artist can by his own fire and

reverence foster a child's love of music, or fan a half-conscious liking into flame. Certainly the attitude of the teacher towards music is very important, as it is bound to be imitated to a certain extent by the child, and the attitude of a teacher who is a pedant, or a critic without real vision, may destroy the child's sense of wonder, and the direct spontaneous reaction to music.

Music itself (when worthy of the name) is the real teacher, but we must give the child the right music at the right time, according to his taste and development, and therein lies the chief art of teaching music apart from grammar and technique. Luckily, although great music is not always simple, much simple music is great, and we must work from the *bottom upwards* (remembering that every child has some rudimentary instincts to work on), and not give a Mozart sonata to someone who can only grasp the musical significance of a march, otherwise we divorce him from reality and sincerity.

A child should hear music constantly, if he loves it, of a kind that he responds to either partially or completely. He must also learn to play some instrument, for it is only by playing ourselves that we learn to listen intimately and sensitively. Also we each have our own individual grasp of a piece of music which we must crystallise if possible into performance. Another important factor in the understanding of music is to create for oneself. What matter if it be only a third-rate tune if it be genuine? It not only gives us a deep and mysterious joy to do it, but it will help us, as nothing else can, to understand the creations of greater men.

It is an anachronism, dating from the time of our grandmothers, who were not educated but who learnt "accomplishments", that girls are taught music on payment of a fee of so many guineas. As for boys, music is treated as an unmanly luxury! If we acknowledge music to be of vital importance in education we ought to make it an integral part of the school

curriculum. (How absurd it would be thought if someone suggested teaching mathematics or history only to those who showed a special gift for them, though, of course, there are advantages in the present system—the artist is notoriously unable to "suffer fools gladly.") Also we have no right to tolerate the lack of music in elementary schools. Even that abomination of desolation the gramophone is a heaven-sent blessing in these schools, since it is difficult for them to have a staff who can provide music, and impossible to take the children to concerts. Very musical children are too sensitively affected by tone quality to whole-heartedly enjoy a gramophone, and cannot detach themselves, as an older musician does, from the sensuous side of the music, but a terribly hungry person does not refuse food because it is considered unappetizing by the well-fed, and the huge range of works played by first-rate artists that the gramophone puts at one's command are worth the sacrifice. In fact even schools which have other advantages should not be without a gramophone.

At St. Christopher there is music, either concerted or solo music, for five, ten or fifteen minutes at the beginning of each day's school. This, with the singing of everyone together, is the best possible beginning for the day, and would surely be possible in most schools. There is no need for a teacher to come between the child and the music with an exposition. He will learn to listen in his own direct and spontaneous way. We have even found that children of six and seven will listen enthralled for half an hour to Purcell, Chopin, Beethoven and other music which many people would have ruled out as quite above their heads. Hearing a great deal of all kinds of music and getting familiar with what is first rate is the best way of forming a standard of criticism, and will help the child to reject instinctively cheap and meretricious music. (I am not talking here of "jazz," which is not bad in any way, but merely primitive, and many of the

most high-brow of us have occasional moments when we are not above primitive music!)

Other features of musical activity in St. Christopher are Dalcroze Eurythmics, which aim at interpretation of music through dancing, the York Trotter Method (which is a special system of ear training), musical appreciation, which gives general education in listening, also choir singing and orchestra, which give an opportunity for concerted work, which is so important in musical education. There is opportunity for learning violin, viola, violin-cello, flute, and piano, and in teaching the latter one is able to give a very wide musical education, as besides being a wonderful solo instrument the piano is almost an orchestra in itself, and through

it one can introduce ear-training, keyboard harmony, creative work and general appreciation. The tiny children are carefully watched for signs of talent, so that they can be given special attention as soon as they are ready for it, sometimes as early as five. The older boys whose voices are breaking are catered for by a "cracked voice choir," where their voices receive special treatment. Two years ago an orchestra was created out of practically nothing, by first starting classes for violin. It is now a flourishing affair and has special music within its grasp, orchestrated by the conductor. In addition to these various activities there is a Musical Society for those hungry people who, like *Oliver Twist*, still "ask for more."

Book Reviews

The Child and His Problems. By DR. ALICE HUTCHISON. Williams & Norgate. 5s.

This is a most interesting book and should appeal to all parents and teachers who realize that the old system of educating children is far from ideal.

If children are allowed to feel that they have some important part to play in the family life they are much more easily managed and happier than if they are pushed on one side to amuse themselves.

The chapter on *Discipline* has a strong appeal, especially the paragraph: "It is true that occasions will arise when it is not possible to give a reason for the command. So much the more readily will he (the child) acquiesce in the withholding of it if he has previously experienced our readiness to treat him as an equal."

Children are such reasonable beings on the whole that, if they are only treated with the respect shown to adults, they will usually respond at once.

Another important point which Dr. Hutchison makes clear is that the only punishment of any use at all is that of allowing the natural consequences to follow any action.

A friend of mine criticised the book, saying, "It is very nice for the children but it requires superhuman parents to live up to the . . ."

For the sake of the children . . . see Dr. Hutchison try and convince such people that following her ideas does not require superhuman efforts. The ideal way really makes things simpler as it allows parents to be human and natural with their children instead of tyrannical beings who must be obeyed.

VIOLE SELSON.

The Psychology of a Musical Prodigy. By G. RÉVÉSZ. Kegan Paul. 10s. 6d.

Professor Révész is definitely partial towards his prodigy, and this fact renders the accounts given of certain conversations a little suspect. Apart from this he appears to give an exact and careful account of the boy's (Erwin Nyiregyhazi) development in musical skill, and of some experimental tests of this skill. The facts that emerge are that Erwin showed himself possessed of a remarkably good power of auditory perception. This, combined with very favourable musical circumstances, produced a rapid growth of musical ability. For the rest Erwin was a normal boy with good intelligence. What he is now, it is of course impossible to say. He went to America, and Professor Révész' observation of him ceased.

It is very pleasant to read a book that contains no technical psychological jargon, but is written by a man who, in spite of fantasy about "the artist," attempts to give accurate observations.

J. A. M. ALCOCK.

The Psychology of Emotion—Morbid and Normal. By J. T. MACCURDY, M.D. Kegan Paul. 25s.

The ideas in this book are simultaneously vague and involved. Having disposed, to his own satisfaction, of various theories about emotion, and having pulled to pieces—again to his own satisfaction, and in a singularly perky style—Kraepelin's really good observations on manic-depressive insanity, Dr. MacCurdy offers the reader some cloudily pedantic theorising. So far as it is possible to understand

him, he says that emotion is not emotion unless it is called affect. But there is no magic in the term affect. Emotion will remain emotion whatever it is called. Dr. MacCurdy criticises equally the James-Lange and pleasure-pain theories. What he offers in exchange we have seen. And he adds the extraordinary statement that "consciousness is essential to emotion" (p. 471). It can only be concluded that he has no personal experience of emotion, and has never heard the phrase blind emotion.

The body of the book is occupied with accounts of cases of manic-depressive insanity taken from the records of Manhattan State Hospital. These records are very good, and by themselves make interesting reading for those who wish to study psychiatry.

It is doubtful whether anyone will ever understand the concluding chapter of this book, not even Dr. MacCurdy himself.

J. A. M. ALCOCK.

Avernus. By MARY BLIGH BOND. Blackwell. 7s. 6d.

A weird story concerning a young girl who in early youth possessed considerable psychic gifts. Unfortunately fate had placed her in a family totally incapable of understanding such a possibility and her sufferings at school and at the hands of unsympathetic companions were very bitter. At the equinoctial periods of the year she is troubled with a strange psychic experience of a terrible nature connected with a incarnation which finally brings about a book is a lesson to those who tend to treat possible psychic gifts in children with unsympathetic harshness.

W. R. C. COODE ADAMS.

Vocational Guidance Magazine. Vol. III., No. 4., January, 1925. \$2.00 a year, 25 cents a copy. Lawrence Hall, Cambridge, Mass., U.S.A.

This is a magazine the like of which is badly needed in this country, and our own Employment Bureaux would do well to attempt to found such a publication. This problem is attacked with the accustomed American vigour. High School staff, University experts, Employment Officers and Superintendents of Public Schools all combine in the attempt to discover suitable for young people. This brochure is the National Vocational Guidance Association's personnel of the officials indicates a widespread interest and support of the movement.

J. E. T. S.

Youth in Conflict. By MIRIAM VAN WATERS, Ph.D. New York, Republic Publishing Co.

We are by this time becoming quite accustomed to books of this kind, dealing with social questions in relation to juveniles with a frankness and directness as necessary as they are unfamiliar in this country. It is most difficult to indicate the scope of the work in a short critique like this, but we thoroughly recommend the book to teachers, social workers and magistrates.

The book deals with the problem of delinquency and its adjustment. Anyone familiar with our juvenile courts can appreciate the scope of this book. The conflict often begins in the home; lack of har-

mony in family life is bound to react on the children. From the home we then get to conflict in the school, in the community, in industry. The adjustment of these life discords is one of our most pressing problems.

Correctional education can do much, and a scientific grasp of, as well as a love for, the work are equally necessary to the one who takes up this truly humanitarian work. Delinquency will be solved when the attitude of adults has changed, when probation officers are appointed in every district with power to develop their work on most approved lines—boarding schools and homes for difficult boys and girls, law enforcement for protection of children, oversight of delinquents "on parole," etc.

In schools sex hygiene should be taught so as to give life-knowledge in a suitable form and not leave the adolescent open to misinformation, superstition and worse.

Children thrive most when they are part of a busy community, and when the community fosters its youth by means of Church and social agencies, by means of recreation facilities and the like, then and not before shall we be able to grapple with this increasingly difficult problem of juvenile delinquency.

J. E. T. S.

The Teaching of English in Secondary Schools for Girls. By GRACE H. BRACKEN. Introduction by GEORGE SAMPSON, M.A. University of London Press, Ltd. 6s. net.

This is a most valuable contribution to the teaching of English and an interesting and useful feature is the inclusion of a section (80 pp.) on the "Teaching of French in French Schools," by French Mistresses, thus enabling one to compare the methods used in both countries in the teaching of the mother-tongue.

Mr. Sampson has contributed a 30 page introduction in his own inimitable style, and his views on the present position of English teaching are put forward in a most manner. We cannot refrain from by W. B.

Yeats:—"A wise theatre might make a training in strong and beautiful life the fashion, teaching before all else the heroic discipline of the looking-glass, for is not beauty, even as lasting love, one of the most difficult of the arts?" This gives the keynote of the book, how to teach English so that its acquirement may be a labour after beauty and a joy for ever.

There are seven sections in the book, dealing with choice of books, treatment of text, matter and form, word-biography, grammar and school libraries, the two latter being of outstanding value.

The section on the teaching of French consists of two chapters on the general principles of French education and the teaching of French in a Lycée for Girls, and after reading them one gains a very clear idea of the position of language teaching in France, where perhaps the girls are trained very thoroughly in form as well as in content of language and literature.

An index and bibliography completes a work which we feel sure will be welcomed by teachers of the mother-tongue in all grades of schools. J. E. T. S.

A Short Brief

Against Examinations as Measures of Ability

By Frank D. Slutz

(Director, Moraine Park School, Dayton, Ohio)

1. An examination is a measure of *one* kind, and one kind only, of ability, viz., the ability to organize, remember and reproduce material.
2. The examination becomes an end in itself and rules out the joy of learning for the sake of knowing.
3. Standards should be high and broad, not high and narrow. It would be very unfair to make the ability to sing tenor a requirement for enrolment in a college. An examination should include: acquaintance with the "fundamentals" of a subject, or of several subjects; physical condition; intelligence quotient; ability in social affairs; understanding of others; power to get on with people; unselfish social outlook (why educate men to a narrow personal pride?); high credit for "special abilities" and capacities. Great liberty should be allowed for low grades in some subjects if a pupil has high ability in a special capacity.
4. Drawing, music, dancing, constructive writing, are all as valuable as the analysis of masterpieces written by others. Quantitative and analytical ability is rated far higher *academically* than *creative original power*.
5. Coupled with standing in an examination should go a complete record of the years of preparatory school experience, including persistence, attitude of mind, thoroughness (even if slow!)
6. Examinations are gladly forgotten as soon as taken. This is a sure sign of their small value.

Finland Issues a New Education Magazine (*Uudistuva Kasvatus-ja Opetustyö*)

The Editor is Mr. K. K. Maekinen, Inspector of Elementary Schools at Tampere, Finland. Contents include articles on "The Individuality of the Child," "The Understanding of Neglected Children," and a report of lectures on "l'Ecole Active." Such names as Ferrière, Rollier, Jung, Montessori, Patri and Adler greet us, revealing that Finland is closely following the New Education movement.

Ideal School Site to Let

The former Ecole Foyer des Pleiades and chalet Ferrière close by, are to be let, as M. Nussbaum has been asked to start another school at Pontigny, in France. These two houses could easily hold 25 pupils. A third house (of Miss Nussbaum) can also hold 10 pupils. They are situated in one of the most lovely spots of the Fore-Alps at a height of 3,300 feet above the sea. With a minimum of 15 to 20 pupils who would pay £120 per annum as fees, the school would be self-supporting.

Particulars from Dr. Adolphe Ferrière, Chemin Peschier, 10, Champel, Geneva.

The Outlook Tower

ONE of the chief aims of the New Education is to study the individual characteristics of the child in order that the fullest possible development of innate capacities may be allowed. Modern psychology has revealed the disastrous effects upon the psyche of wrong handling in infancy and childhood, such effects often appearing late in adult life.

The Unconscious

We recall the case of the careless mother who, in a moment of haste and excitement, borrowed a few francs from her little son, and, later on, having forgotten the incident, denied having borrowed the money. The shock of this denial created a disturbance in the Unconscious of the child which revealed itself in adult life as a profound and unreasonable distrust of others, especially where money matters were concerned. It is important that parents and teachers should have at their disposal some means whereby they can discover the trend of the child's Unconscious and so detect unfulfilled desires and dawning fears and perhaps recover from repression some urge for creative activity which is not finding a suitable outlet.

As an instance of such repression we cite the case of a woman of thirty-five years who consulted an analyst on account of her extremely neurotic condition. It was found that she had been born into a family of strictly "puritanical" ideas. She had had, from the earliest years, a great liking for dancing and later wished to take it up as a profession—but her family were horrified at the suggestion. She formed the habit of dancing alone in her room—but at all other times hiding her great desire. This tremendous urge was completely dammed back and resulted in a highly neurotic state. Even at the age of thirty-five it was possible to give

relief through a course of eurhythmics. What pain and wasted years would have been saved if the parents had understood a little more!

Parents

Parents, even more than teachers, need to acquaint themselves with the rudiments of the New Psychology that they may guard against ignorances for which their children pay so dearly later on. Many parents have, of course, gone to the other extreme and through superficial "psychological" talk and so-called analysis of their children have done great damage. The stupidities of this type of parent not only ruin their children but bring into disrepute the new movement in psychology. Theirs is a crime against knowledge. Never should the parent forget that love and *natural* life are the indispensable bases for the growth of all young things. If parents think they know a great deal about psychology they should not air their knowledge at the breakfast table in the presence of the children, but keep it to themselves, for their own guidance.

Then there is the over-excellent parent of whom C. Gasquoine Hartley writes:—

"The over-good and over-conscious parent is almost certain to try to do too much. . . . Such parents demand a standard of conduct far above that which the child has reached, and by doing this they do harm that rarely afterwards can be undone. Unable to reach the expected goodness, discouraged, always drilled and lovingly disciplined into obedience, with no opportunity for external conflict, the inner conflict deepens. The child gives up the game of life. He begins to dream and gain his satisfaction in fantasy."¹

¹ *Mother and Son*, by C. Gasquoine Hartley.

Psychological Stages

Parents should understand that the child in his development recapitulates the evolution of the race and goes through distinct psychological stages of growth corresponding to his biological age. Harm is done if the principles of growth of one stage are applied to another stage. As Lord Lytton pointed out some years ago—there is at the beginning of the child's career a conflict between "Mother Nature Law" (race instinct) and "Mother Law" (moral coercion). We are taught in various ways to regard "Mother Nature Law" as evil and "Mother Law" as right and good. "Mother Nature" is confounded with "Self" and "Mother Law" with "Selflessness." But bearing in mind the above-mentioned evolutionary recapitulation, in the first three years of a child's life, "self love should be encouraged and developed to the greatest possible extent because the measure of its love for self in those years will be the measure of its capacity for loving others afterwards. . . . The age of loyalty, when altruism can be felt as an impulse rather than as an acquired habit, does not come much before four." It is the *moral* coercion of the young that is harmful when it is done without regard to the biological stage of the child's development. Thus, "a child under four who is unselfish and considerate of others is already spoilt, and one who is frankly self-willed and self-serving is not"—in the first case all the instincts of "Mother Nature Law" having been suppressed, stored in the unconscious and later avenging themselves for their suppression in various ways upon the body and mind of the individual. "The education of a child in early years should be purely disciplinary without the introduction of *moral* considerations" which are beyond its stage of growth.

Dreams

One method of contacting the Unconscious is by the study of dreams. This method will naturally be of greater use to the parent for she will be most likely

to understand the special symbolism of the dreams of her own child. It is often in the moment between waking and sleeping that the child will reveal a dream which he forgets when fully awake. A mother who understands the fundamentals of child psychology will find in dreams a valuable method of keeping in touch with the Unconscious of her child, which will assist her in finding suitable outlets for the expression of the primitive instincts. Dreams will also give her an indication as to the type to which the child belongs and the special kind of assistance he may need in his character development. For example, a child with a rather strong power complex always desired to be in advance of his years and very much disliked the Montessori class because he considered its simple exercises beneath his dignity. This dislike was further emphasised by the fact that the child's brain development was in excess of his manual powers and consequently he was not nearly so good as the other children at the exercises demanding dexterity, his own particular mental qualities not being of special value at this stage of instruction. The child dreamed that he was trying to climb up a ladder out of the window of the Montessori room into the junior class above; the Montessori teacher was trying to hold him back, while the teacher of the Junior School, of whom he was very fond, put out her hand and pulled him into the Junior School. The same child had a good deal of physical timidity, due to a very highly strung constitution, but he covered it by constant boasting of his great physical courage. He woke up one night and told his mother, with a wonderful expression of satisfaction on his face, that he was having a beautiful dream in which he was God and had control over all the big animals in the world! In these dreams the unfulfilled desires were expressed in the child's own symbolism.

Very little has as yet been done in the study of children's dreams, but valuable information has been collected by Dr.

Kimmins in his book on '*Children's Dreams*, which gives the results of the study of several thousand children of different ages and from different schools.

Compositions

Owing to the fact that dreams are so soon forgotten by children it is perhaps more useful to the teacher to ask his pupils to write short five-minute compositions on their dreams or on some kindred subject of personal experience, so as to obtain a *spontaneous* expression from them, the time allowed being too short for a carefully considered writing. Such compositions will reveal to the teacher much of the Unconscious of the children, their unspoken longings and repressed tendencies. For instance, children from poor homes will dream (or write) more often of toys, of plentiful repasts, than children from homes in which the ordinary needs of childhood are supplied, the dreams of these latter children tending to be more complex yet indicating equally well their special problems of adjustment to life.

Play

Yet another method of glimpsing the Unconscious processes is the watching of children at play, when they reveal much that is hidden at other times. We all know the child who is always wanting to play at being a "princess," the child who likes the baby's part in the game of "mothers and fathers," the child who loves playing at "schools" and taking the teacher's part, and yet again the child who wants to be the "naughty" one in the make-believe school.

Parents, Teachers, Psychologists

All these facts point to the need for greater co-operation between parent and teacher (and psychologist) so that there should be no possibility of creating conflict in the Unconscious of the child by the use of different methods of treatment in the home and school.

In this respect America is leading the way. It is quite usual now in modern schools to have a psychologist attached to the school staff whose special duty is to *understand* the children. Usually in addition to her psychological functions the psychologist is a subjects teacher, and children needing help are attached to her for lessons in her special subject. In this way the children are unaware that they are being treated or observed for it would be fatal if they suspected that they were the objects of psychological observation. The school psychologist makes a special point of keeping in close touch with the parents and sometimes even living in the home for a period in order to track the source of some difficulty in a child.

One such psychologist told us that in many cases in which children are difficult or abnormal at school, the cause is disharmony between the parents at home. Separation and divorce in the home create great difficulties in the mind of the child. A frank talk with the school psychologist has been found of great value in these cases.

It has also been found that special difficulties occur in the cases of children who have been adopted or who for some reason have been deprived of the natural mother love which every child requires. Such children often lie and steal and develop undesirable habits, revealing an unsatisfied craving from which the personality is seeking relief through wrong channels.

Boarding Schools v. Day Schools

The question of the Unconscious life of the child opens up another field of interesting investigation, namely, the effects of sending children at an early age to boarding schools. The boarding school is more prevalent in England than on the Continent. Both systems naturally have their weaknesses.

The boarding school can be extremely harmful to the natural development of the child if those in charge do not understand the value of the out-of-school hours and

¹ Latest books on Dream Psychology are in the New Era Lending Library.

merely supply supervision to keep the children out of mischief. It is just as important to have a fully-qualified staff for recreation as for study. Again, the herding together of a large number of boys or girls is unnatural and interferes with normal sex development. Also, in large schools the discipline must necessarily be restrictive of individual expression. These dangers can be avoided by substituting for one large building a number of small houses so that the children can be divided into small family groups of 15 to 20, of varying ages and of both sexes, each house being in charge of a married couple. This system has been carried out at such schools as Odenwaldschule with great success.

On the other hand, the day school system, as it exists on the Continent where children are rarely sent to boarding schools, has given rise to a divorce between instruction and education. It is considered the function of the schools to give instruction, the home being left in charge of character building and recreation. This might be a happy arrangement in cases in which the homes were qualified for their task, and if the amount of homework were not so excessive, especially on the Continent, as to make sports, games and the training of the emotions almost impossible even for the best of parents.

List of New Schools

We have drawn up the list of schools included in this number for the benefit of those who wish to study new methods in education. Such a list is necessarily very incomplete. It is extremely difficult to classify the schools under any general heading. Some of them are distinguished for one special feature in which they have forged ahead and yet they may possess other characteristics which are old-fashioned.

For instance, the *all-round* "new" schools of England can be counted on the fingers of one hand, but it would be unjust to exclude all the other pioneers

who are working at special aspects, or on a smaller scale, at the problems of the New Education.

In some cases small schools have been started by parents in country districts in which no suitable schools could be found. These are not necessarily schools to be visited by students of the New Education movement but their inclusion in the list may interest and help other parents.

Many schools which call themselves "new," and which use all the catchwords on their prospectuses, are very disappointing (and some almost dangerous). Parents should be on their guard against this type of school. One finds in these schools, poverty, lack of organisation and equipment and a very false idea of the freedom of the individual at which the New Education aims.

The New Education is not a matter of new methods and apparatus; it is a fundamental question of the personality of the leaders of the school; it is the atmosphere of the school rather than the theories which its owners may express so well on paper.

Nor must we forget that to start a "new" school of the right kind demands a very big outlay of money. It must be definitely admitted that the New Education is more costly than the old. We demand a higher standard of everything for the children—space, beauty, and opportunities for varied self-expression which must necessarily mean the provision of additional equipment. Then individual work requires more staff than the old mass method of teaching. In order to provide the proper communal life the school must be large and this again means heavy initial expenses in the purchase of buildings.

With these difficulties facing the private enterprise it is all the more gratifying to note that Government schools are beginning to experiment in the new methods with success. They are benefiting by the pioneer work which has been done in the "new" schools, the laboratories of the New Education movement.

Daydreams

By George H. Green

(*Lecturer in Education, University College of Wales, Aberystwyth; Author of "Psychoanalysis in the Classroom" and "The Daydream"*)

WE seldom realise, unless we have learned to look objectively at our own thinking, the great part played in our life by what Jung has called "autistic thinking." It differs from what we are accustomed to regard as ordinary thinking in many ways. It is easy. It is not fatiguing. It calls for no effort of concentration.

Often enough, it begins with some simple association. A chance word in a lecture, a phrase in a book we are reading, has the result of setting our thought "drifting," and in a few moments we have forgotten all the things to which we are attending. Reality is ignored, and we are aware only of the images that appear before our eyes. The pageant takes shape. We are witnessing a dramatised story about ourselves, and as a rule, to which there are exceptions, we occupy the centre of the stage.

Concentrated attention to something which is not liked for its own sake is difficult enough to adults. Attention can be sustained for short intervals only. These statements, true of adults, are true in greater measure of children; most of all of very young children. Yet, in our classrooms, we are constantly asking the attention of children over fairly long periods to matter which demands thinking which is hard and fatiguing. We need hardly wonder that daydreaming plays a very great part in the life of the pupil.

The teacher is not yet altogether extinct who thinks of his work as uninterrupted talking to a class, the members of which have nothing more to do than to supply him with an apparently attentive audience. It does not need an expert reader of faces to discover, when watching such a class, that they are daydreaming. Their thoughts are far away from the classroom. Meanwhile their

fingers stray, not in the rapid purposeful way of fingers that are being directed to deliberate mischief, but rhythmically—to and fro along the surface of the desk, up and down in tapping movements, to and fro along the lips, in little tugging movements of buttons. Such movements are always, it appears, outward and visible signs of daydreaming. You may have the daydreaming without the movements, but hardly the movements without the daydreaming.

It is not a matter of great difficulty to get children to tell you something of their thoughts on such occasions, if your attitude towards your pupils and your general relations with them are such that they are willing to talk freely to you. Children are not in the habit of taking their daydreams very seriously. They speak of them as "silly," "queer." They say, rightly enough, "I don't know what made me think of it" very often, though at other times they are able to give an intelligible account of the starting-point. "I was listening to every word you said till you spoke of daffodils, and then I began to think of myself picking daffodils in a wood in Sussex, where we went one day in our Easter holidays," you may be told.

I do not propose to take up much space in this necessarily brief paper by recounting daydreams of children, because I know that any teacher who is interested in the matter can collect enough from a single class to verify, or at least to test critically, any statements I may make. The omission of instances may give to some of the statements an appearance of dogmatism which is unfortunately inevitable in a short essay.

The great majority of daydreams represent the child to himself as engaged in some kind of activity. This fact is in

itself interesting, if we remember that the daydreaming goes on, not when the child is busily engaged in work or play, but when we are asking him to do something fatiguing and not intrinsically of interest, or when we are keeping him passive. The daydream is a means by which he escapes from what is dull to what is interesting, from what is difficult to what is easy, from passivity to activity.

The very fact that the daydream shows us clearly what the child finds interesting is a sufficient ground for paying serious attention to it. We say dogmatically that children are interested in this and in that, but only a small proportion of our statements can be verified in actual practice. Often enough, people are inclined to think that other people are interested in certain things, because these are the things in which they themselves are interested. It is a common fault of people who sing to believe that everyone is interested in listening to singing; and every toy dealer knows that if he wants to sell toys, he must consider, not what is likely to please children, but what is likely to attract their parents.

It is by no means necessary to possess a knowledge of psychoanalytic procedure, or to submit the child to psychological examination, in order to discover a meaning in the daydream. I do not mean by this that psychoanalytic procedures are not applicable to daydreams, for I am certain that they can be applied with results that are of great value. I mean that without such application, without such knowledge, the teacher can gather information for himself and in relation to his work that is perhaps of far greater direct value than anything he might learn from, say, the attempt to interpret the daydream in the light of the theory of symbolism.

He will discover, for instance, that the activities imaged in the daydream are simply related to the instinctive activities which McDougall has described in his *Introduction to Social Psychology* as "Principal Instincts." He will discover in the daydreams of children up

to the age of ten a good deal of evidence of self-assertion, and he may at once regard this as a criticism of his own methods. If, in place of attending to the lesson, the child is wasting his time in thinking of himself engaged in assertive activities, is not this an indication that the form of the lesson should be changed, so that learning becomes a channel for assertive expression? If the teacher should be able to discover that the majority of his class is wasting its time in that way, he certainly ought seriously to consider whether his methods ought not to be revised, so that the whole of the child's interest is captured in the service of his education.

The assertive daydream is replaced in the playground by assertive play. In the early years of school life, children seem not to be social, in the sense that they are able to form groups and to sink their desire of assertion in devotion to a common purpose. If three or four boys play together, one asserts himself whilst the others submit, each taking turn in playing the principal part.

The purpose of this assertiveness is not difficult to realise. Through it the child comes to know himself and his powers, and such knowledge is a necessary preliminary to proper control. By the time that a child has reached the age of ten years, he is able to perform a large number of assertive activities, either for the enjoyment of the feelings of elation which accompany them (in which case we speak of "play") or because he desires some end which he may achieve through them (in which case we speak of "work"). The whole assertive period is a stage of his development, which he must pass through successfully if he is to be a social being. The work of mental testers has familiarised us with the conception of the "moron," a partly developed adult, capable of supporting himself by his own efforts, often a good workman, but entirely egocentred; incapable of any of those feelings and activities which we term "altruistic" or "social."

A generation ago the fact that a child

spends a great part of his school time in assertive daydreaming would have been regarded as a good reason for keeping him still more passive; for insisting more rigorously than ever that he should sit mutely listening to long harangues on subjects to which he was indifferent, delivered in a particularly uninteresting way. We may not yet know all about education—indeed we still know surprisingly little—but we have learned that we cannot in this way kill assertiveness. We have learned, too, that nothing but harm would be done by killing it, if we could.

The necessary concomitant of the attempt to repress this natural tendency was the introduction of punishment. Punishments for inattention or the inevitable results of inattention were frequent. The teacher of a generation ago was frequently congratulated upon his success in detecting and punishing inattention. To-day, we know that punishment is a sign of a teacher's weakness and failure.

A method, generally discredited now, of "creating interest" (the phrase itself is now hopelessly out of date) was by what might be termed the "method of irrelevancy." The teacher was advised to begin to talk of something that would certainly arrest the attention of the pupils and to go on, when he was perfectly certain that everybody was listening, to speak of the real subject matter of his lesson. This is really the cheap-jack's trick of attracting a crowd by pretending to hypnotise a boy, so that he may, when people have gathered, sell them cheap watches.

Both of these methods are a consequence of the refusal to utilise in the service of education the innate tendencies of the child. I am not suggesting that we should endeavour to stress assertiveness, or that we should attempt to encourage daydreaming—I am not aware of any method by which we might do either of these things—but merely that we should utilise assertiveness, at the proper stage of development, for the ends which we as educators have in view; and

that we should regard the daydream as an indicator of our success, or lack of it, in enlisting the child's whole interest in the processes through which we are attempting to educate him. Against this view it is urged that we ought constantly, as a preparation for his future life, to compel the child to perform tasks which do not interest him. The reply to this is that the child works a great deal harder when he is engaged on an interesting task than when he is working under compulsion; the daydream is evidence that he is only partly occupied with his task. There is, too, the further consideration that adults seldom work at tasks which have no interest for them, since these are always related to an end which has some value. Adult conduct is related either to processes intrinsically interesting, or to ends which are desired; seldom to the avoidance of punishment. If we can develop in the child the habit of ignoring his dislike of or indifference to, an activity because of his desire for the end he can foresee, well and good—we are developing the capacity for the kind of conduct that will most often be demanded of him as an adult. But we are not training him at all when we compel him to work at tasks he dislikes, for ends that he cannot foresee, because only in this way may he avoid punishment.

Most people are familiar with the idea that the daydream has a compensatory function, since through it the child carries on, in imagination, the activities which are not at the time permitted to him in the "real" world, and experiences the feelings, valued as pleasurable, that should accompany them. The activities are imaginary, the feelings are real. Because of this compensatory role of the daydream we are able to know it, not indeed as a complete means of estimating the value of our methods, but as a means of realising their defects.

I remember, as an extreme instance, the case of a dull, backward boy, working with boys two or three years his juniors in one of the lower standards of a primary school, who frequently daydreamed that

he was reciting to the whole class, and that his schoolfellows were expressing their approval by cheering wildly. His night dreams dealt with similar themes. On one occasion he dreamed that he was fishing from the quay near the school, that he caught a bigger fish than anybody else was able to secure and gained a prize for his success. When he was asked if dream or daydream was at all like his life, he said at once that he had never been praised for anything that he had done, and that he had never won a prize. I do not suggest that we have learned anything from the daydreams or the dream that will enable us to make this dull boy into a brilliant pupil, that will justify the class in cheering him wildly or ourselves in awarding prizes to him. But we have a picture of a boy sinking into apathy as a result of his lack of success, through the want of encouragement; taking for granted that he will always be a failure in the real world, and fashioning for himself a house of lies into which he can retreat and find in fantasy the things he misses in reality. The more apathetic he becomes, the more certain becomes his failure, the greater his need of the fictive compensation. And with the increase of this need, the more extravagant will the daydream structure become. There are many thousands of human beings who have developed along these lines, becoming more and more indifferent to their surroundings, more and more dependent upon the charming lies to which they flee from reality. It is in this sense that the daydream has been spoken of as "psychic opium."

To make any child inactive we must resort to fear. The inactivity itself is evidence of a conflict; of opposing activities, quantitatively equal, that neutralise each other. Mentally, tendencies do not cancel each other out in this fashion. The result is an intensity of feeling, the condition we call worry or conflict, that is the precursor of mental trouble. The daydream is evidence of conflict that has resulted in dissociation. At one moment the child is the attentive pupil, listening

because he must; at the next he is the inattentive pupil, living in a world in which his tendencies proceed to their fulfilment.*

We find this dissociation manifested in other ways; in acts of mischief, for instance. The child who attends for a time suddenly gives way to some impulsive act, which he often regrets the moment he has finished it. He pinches the boy in front of him; he flicks a wad of paper to the ceiling. Why? If the teacher can learn to understand this, in place of punishing it, he discovers something that he may enlist—something that will assist him, in place of being a nuisance. I remember some years ago finding that a number of my boys, on occasions when they were left alone in the form-room, had decorated the ceiling with wads of chewed paper. I made no enquiry as to who were the culprits; I punished nobody. I talked to them for a while about the relation between great men and the monuments of themselves they left behind them in the world, and went on to point the obvious lesson that probably some people could very fitly be commemorated by the aid of a wad of chewed paper. I never had to complain again. I had made it clearly impossible for a boy to feel when he flicked chewed paper to the ceiling that he was asserting himself. He had to discover another means of expression, which would not defeat its own end.

I have spoken only of assertiveness, because this is the instinct which is most commonly to be discovered in the manifest content of the daydreams of young children. It is by no means the only one. Curiosity is often evidenced, and fear. The tendency which Bartlett terms "primitive comradeship" is manifested very frequently in the daydreams of children of from ten to fourteen years of age; suggesting to the teacher that his pupils are prepared to organise themselves

* An excellent non-technical account of conflict and dissociation is given in Bernard Hart's *Psychology of Insanity* (Cambridge University Press, 2/6)

into groups, working together for some common and foreseen end. The daydreams of adolescents are elaborate and involved, but clearly indicative of tendencies towards certain definite lines of effort.

I am convinced that the understanding of the daydream amply vindicates the saying—*Tout comprendre c'est tout pardonner*. It enables us to understand, as I believe nothing else does, the mischief, the inattention, the restlessness that we so often blame; and that we discover to be the fault, not of the pupil, but of ourselves and of our predecessors in his education. These things are the outcome of creative effort, misdirected because we find it easier to ignore it than to utilise it.

Nothing more impresses on one the fact that education is an individual process than the discovery of the wide diversities between the daydreams of the children working together in a single class. They attend the same school, live in the same district and come from homes distressingly alike. Further, the daydreams as a whole speak of the same innate instinctive tendencies. In spite of this, all are different in ways that make clear to us why the task that absorbs John completely fails to hold James. Not merely is the fact of the child's individuality asserted; but the nature, the extent, and

frequently the cause of the individual differences.

It is time that we were rid of the idea that anyone can tell us how we are to teach. Others may help us to master the subjects of instruction, may tell us of methods they have employed with success. The class we teach is different from any other class that is or ever was, and for complete success with it we must devise our own methods and base them upon our own understanding of the individual children; all other methods are mere makeshifts for education. New methods are better than old ones only in so far as they permit to the child greater opportunities for the expression of his natural tendencies, through which only he may develop to maturity. These tendencies, when not for us, are against us—nature is stronger than we, fortunately. Modern psychology leads us to look upon natural education, not as a return to the savage, but as a steady progress forward from instinctive to controlled and reasoned activities. But any looking forward into the child's future must take into account the point of development he has reached here and now; and this is impossible unless we consider, not merely those tendencies which he reveals by his directed activities, but also those which are expressed in the form and matter of his daydreams.

An Educational Study Week for Foreigners will be held at **Berlin** from 17th-29th August, organised by the **Zentralinstitut für Erziehung und Unterricht**, Potsdamer Strasse 120, Berlin, W.35. Subjects of study:—**The Theory and Practice of German Schools, Child Psychology, Youth Movement.**

Dream and Drama

By E. Sharwood Smith

(Late Principal, Newbury Grammar School)

To make my position clear I will describe as accurately as possible a dream that occurred not long ago to a teacher intimately known to me.

A father dreamt that, as he was walking down what he took to be the street of a small town, a red-haired girl about sixteen years of age began without provocation to throw stones at him. Repeated remonstrances were in vain. She continued to hurl the stones, some of which he caught in his hand.

Looking round in perplexity for the best means of dealing with a situation rapidly growing ridiculous, if not positively dangerous, he caught sight of a policeman rushing to the rescue, who seized the offending person a little roughly by the hand, and carried her off. There the dream ended. The explanation of this dream for once requires small power of analysis. At the same time it is, I venture to think, profoundly significant. Early in the previous evening the father of the story had been throwing a ball for catches to his young daughter, aged six. After a time he stopped, but the small daughter, annoyed at the stoppage, half in sport, half in anger, came up to him and gave him one or two slight thumps with her hand. This, in spite of reproof, she repeated, whereupon he caught hold of her hands and gave her a gentle tap to show her that he was in earnest.

Observe how the dream has been dramatised. The parent has projected himself into the rôle of policeman. Is there here some subtle connection between the old notion of schoolmaster as policeman? Both are "beaks" in the scornful vocabulary of the young. But let that pass. The gentle slaps of the fair-haired daughter of six have become fierce stone-throwing from a red-haired girl of sixteen

(there is another older daughter who has red hair!) and the slight admonition has been heightened into the interference of the majesty of the law.

Surely it is unnecessary, if not absurd, to see any sex-element in the dream. Electra complexes and so forth may safely be dismissed, though I doubt not such and much more of a similar nature might be extracted by the skilled analyst, though whether in the extraction there would not be a considerable amount of "insertion" is another matter.

Again, to call it a wish-fulfilment is surely the humour of a doctrinaire. It is wise, I think, not to subtilize interpretations beyond necessity. Where the simpler reading serves why seek the more complex? And the simpler reading here, it seems to me, serves and serves well not only to explain the dream but to explain much else as well.

Mark then, the plain tale and the plainer explanation! We have nothing more than a dramatic representation of a simple situation which occurred shortly before the hour of sleep and with which obviously the sub-consciousness of the sleeper was concerned. What is interesting is the dramatisation, the heightening, the amplification of the episode, and still more interesting, the projection or rather ejection of the dreamer's personality. And it is surely noteworthy—common experience though it be—but the common experiences just because they are common are the most misunderstood—how the self is both the seer and the seen, the actor and the audience at once.

We speak often of the diremption of the personality as a pathological symptom. It occurs every moment of one's life. What is pathological is not the diremption but the inability to bring the two or

more personalities under a controlling unity. There are certainly always two of us, or rather an infinity of personalities. If we are to trust Lafcadio Hearn, the Japanese peasant always considers himself as multiple, and it is neither a mark of insanity nor feeble-mindedness to hold such a belief. The Japanese peasant is possibly nearer to the truth of things than the sophisticated Westerner.

But for the present purpose it is sufficient to deal with the dramatic question. We are all, as our dreams will show us, dramatists in spite of ourselves—at least our conscious selves. The dream dramatises usually some happening in the immediate past that has lain, it may be, a little more heavily than an ordinary episode on the mind of the sleeper, though one is never sure what is ordinary and what is not. The soul throws it up like an enlarged picture on a lantern screen in order to understand and explain it to itself. Or it may be that a sound half heard in the still night has given a hint to the unsleeping playwright, and then and there he knocks you up a melodrama, crude and unfinished it may be, but how full of thrill and breathless excitement! Of what material will he weave. What a tragedy!—and all to satisfy the eternal curiosity of this artist at his endless work in the hidden chambers of the soul. And it is a drama; we are not put off with a mere featuring of films. Anyhow it does seem that every happening to the soul is considered and reviewed on its merits in this way, and then, if found trivial or explicable, is docketed and dropped into some orderly receptacle that lies stored away in the capacious cellars of the sub-conscious self. Plato long ago spoke of thought as the soul talking to itself. Dreaming is the soul acting to itself—itsself the actor and itsself the audience. And it is acting all the time and all the time attentive to its own performance. Let us consider another point in the dream. It is evident, I think, that the acting is in the nature of a relief—a purgation. The self is cleared and cleansed, or attempts to clear

and cleanse itself, of some stuff which is more or less oppressive.

“Canst thou minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with a sweet oblivious antidote
Cleanse the stuff’d bosom of the perilous
stuff

That weighs upon the heart?”

And we know the answer.

“Therein the patient must minister to herself.”

And she does minister to herself, or try to minister, by dream, by dramatisation, by symbolic action, until the tortured brain, instrument all too fragile for such a spirit, snaps beneath the overwhelming strain. The lamp is shattered and the light of consciousness put out.

Now I do not mean to suggest that all of us, or even any but a small proportion, are possessed by the guilty secret of Lady Macbeth, but there is something in all but the most innocent self, some dark spot, some tiny taint perhaps which secretly festers within and which needs the wise physician’s care. And well is it if in this matter a man can be his own physician—can by a sort of self-confession purge and liberate the self. But it is not in the power of the majority of mankind. Possibly we have here the chief explanation for the existence of the Church, as a sort of incorporated confessor!

The Church so quick, at any rate in early days, to recognise its special work as healer of the soul, and, it is not unfair to add, never unready to make a bid for power—and such a power!—over men’s minds, has long realised its opportunity and worked with great—sometimes too great—success on the desire of the overcharged and heavy-laden spirit to get rid of some secret thought, some guilty knowledge. Here, as in so many ways, it learnt the best lessons of the pagan world it conquered. For in earlier ages it was a common habit apparently to submit a doubtful and disturbing dream to the cleansing influence of fresh air and sunlight.

The custom is familiar enough to those

acquainted with Greek tragedy, where it affords an admirable example of a most natural means of explaining to the audience previous circumstances useful, if not necessary, to the proper understanding of the drama.

The hero or heroine on the brink of some great crisis is visited by a perplexing dream which must at all cost be submitted to the healing influences of the sun and the wind, interpreted sometimes by the speaker himself, but certainly described aloud. Such is the dream of Clytemnestra in the *Electra* of Sophocles just before the coming of Orestes, such the dream of Iphigenia among the Taurians, which portends the appearance of her brother. But the instances are almost legion. Such a custom has been censured as a mere stage device and convention, and no doubt when awkwardly handled by an inferior artist it is a clumsy expedient and presents an easy target to the shafts of the satirist. But some experience in the acting of Greek tragedies has taught me that this self-cleansing, when treated by a master, is altogether appropriate and in accordance with the deepest instincts of the human heart. The stronger the impression the more insistent the demand for expression. As with the rain that falls from heaven, so with the rain of circumstance that beats upon the growing soul.

This is true for all children of men, for all indeed that lives and breathes and moves—nay, even in the stone, though the impression sleeps, we are sure that it is operative still. But particularly is it seen in the young of humankind. Much seems to leave him utterly untouched and unimpressed. The impression varies or seems to vary with individuals.

You have what is called a noticing child, his reaction is swift and sudden. You have one that to the unobservant eye is stolid and indifferent. But in reality he is not so, and it is impossible that he should be. Still waters run deep. Hence the enormous importance and the almost insuperable difficulty of the teacher's art. Faith and patience must be his in a

supreme degree, and above all self-denial to withhold his hand at the proper season, or he will inevitably fail and harm whom he most desires to help. He that observeth the wind shall not sow, and he that in education looks for immediate results and glories in examination successes, had better have the millstone tied about his neck and be cast into the sea. For the harm that he can do is infinite, the good, alas! remarkably little. The seed grows secretly if it is to grow at all, and it is God, not man, that gives the increase. The rain that has descended and entered in, forms and feeds the innermost springs of life—those springs whereby the very personality and character are nourished and maintained.

And as with the child so with primitive man. The impact of phenomena which in the extreme necessity of supporting a brief and troubled existence he never consciously heeds, must do its work all the same. He has neither time nor inclination to reflect. Later on in the process of the suns he learns to store and digest his impression, to select and reject, to a certain extent, at will. That is a gift of time and leisure. But the early inhabitant of the globe lies an all but passive victim at the mercy of whatever strikes upon him from without. The wind bloweth where it listeth. And to the impressions the savage is as clay in the hands of the potter. He is moulded to honour or dishonour. How clearly the great apostle realised how much of the savage remains in the civilised man! No wonder he fell, and caused many others to fall, into the pit of predestination. For unless one realises, and there seem times when one cannot realise, that one is potter as well as clay, there is no other logical conclusion. And we are what we realise ourselves to be. But to resume. To one person the external happening comes it may be, if I may so put it, more articulately than to another. Scarce knowing what he means himself, he breaks into his dance, his song, as naturally and inevitably as a blackbird whistles. So later comes the simple tale—the humble

story. And not only in early times. So even now more often than not, spring the poet's verses, when, as has been truly said, Nature seems to take the pen from him and write herself.

"He is a reed," said Tennyson of Swinburne, "through whom all things blow into music." One remembers the ancient quarrel of Socrates with the poets, that they wrote beautifully but did not know themselves why they wrote. They were mere mouthpieces. And one has a shrewd suspicion that Socrates himself was often in no better case. What of his daimon? What reasoned account could he give of that mysterious voice? No doubt Socrates, or rather Plato, was right in the main. No doubt at long last unconsciousness will have evolved to consciousness and Nature achieved her perfect work. And it is right for the philosopher to teach us that we must learn to control our impressions, to reason and select. Still we have a long way to travel yet. And we have to lay our account with the instincts still, and in the child particularly to give them a chance of working themselves out naturally and harmlessly. Atlantic seamen tell us that the deadly peril of the iceberg comes, not from the one-eighth that floats visible on the ocean floor, but from the seven-eighths that lies in the depths below. And it is so with us, except that not only the peril but often the greatest help comes from the submerged portion of the self. And in the best of us at least seven-eighths is instinct.

Premature repression and restraint and too early "intellectualising" cannot but involve some danger. If it be true, as in the main it must be true, that the child repeats the evolution of the race, we may help, perhaps, but we cannot alter the trend. A free outlet for the emotions is therefore most necessary. This is, of course, not to say that no discipline and no control is needed. That way, of course, lies anarchy. But it does mean, I think, that in acting in its narrow sense, in the wise employment of the dramatic

instinct in the child, lies an effective and pleasant remedy for the purgation of the primitive and more barbarous passions. Otherwise, though the intellectual level is raised, the emotional plane lies far below, with a resulting disharmony in the nature. Has not the late great war, with its horrors, its cruelties, its callousness, burnt this terrible lesson into our soul? The savage lies very near the surface even in the most highly-educated of men. Consider the sudden lapses into crime, and often most appalling crime, of one who has hitherto held an irreproachable character! There seems no reason, no motive, no possible incentive. The maxim "*Cui Bono*" ("Whom did this thing profit?") so regularly and so properly employed in detecting a crime is doubtless of great service, but it affords a most uncertain clue. Often enough when the real criminal has been discovered, the motives, so far as they could be seen, have been ridiculously inadequate. There is the husband in high and honoured place who deliberately and gradually puts arsenic into the cup of a once loved wife. What has he gained? A little money and the chance perhaps to gratify a secret passion. But what has he risked for that end? Can reason, reflection, consideration of gain or loss have entered in for one moment? Surely not; surely one can only account for the crime by the supposition that the real motive lay far below the surface in some ungratified instinct, some unpurged impulse, some dark and primitive desire. Consider again the strangely numerous instances of the fall from high estate through sexual passion of some gifted man. Nothing apparently could stop him, no consideration of honour, no dictate of prudence, no whisper of conscience, no admonition of religion, no care for family or friend or country. He is carried away by the resistless tide of passion and is as the veriest flotsam to its wild and whirling race. And the best of us knows well how startlingly near he himself is at times to the abyss. There is a story much hackneyed, but none the

less valuable, of the great prison reformer John Howard, who, when he saw a prisoner carried off to prison, used to button up his coat (symbolic action for locking up some uncomfortable secret?) and exclaim, "There, but for the grace of God, goes John Howard."

Consider again the stories well authenticated of men and women of unblemished life and excellent character who in times of delirium or trance give utterance to language of an obscenity most eloquent but painful to hear. Where did they learn this language? It is possible that in early youth they spoke it. Even bishops have had their lapses in early youth! Sometimes it is probable that they simply heard it. Compare the story told, I think, by the poet Coleridge, of the old woman whose life had always been passed in humble circumstances,

who uttered in delirium whole connected sentences in the Hebrew language which most certainly she had never learnt or employed. The explanation was that in her early years she had been in the service of a clergyman, whose custom it was to walk up and down his study speaking aloud his sermons, and, I suppose, often quoting phrases from the Old Testament in the original Hebrew. The words had floated to her through the door or open window. She had apparently not paid the least attention, yet the mind had heard and retained them all the time and many years after they returned from the depths. Who after such well-authenticated incidents can put any limit to the soul's power of remembering? One is tempted to believe that no soul really drinks of the waters of oblivion.

"The great thing about a teacher of youth is not at all how much he knows about the science of education, the laws of learning, the administration of a school, or of the particular subject which he teaches. The important thing is his personal radiative power as an illuminant along the highways which his pupils have to travel."
—*Shackled Youth*, by Ed. Yoemans.

LIST OF SCHOOLS

PREPARED BY THE NEW EDUCATION FELLOWSHIP, 11, TAVISTOCK SQUARE, LONDON, W.C.1.

This list of progressive schools has been drawn up chiefly for the benefit of students of the new methods of Education. It is necessarily very incomplete.

Some of the schools may be distinguished for one special feature in which they have forged ahead and yet may retain some old-fashioned characteristics.

Some small schools have been started by parents who were not satisfied with the educational facilities of their district. Some of these have been included.

In all cases appointments should be made with the Principals before schools are visited, and in the case of Government schools the permission of the local Education Authority must be obtained.

We are indebted to Dr. Adolphe Ferrière, Director of the International Bureau of New Schools, Chemin Peschier 10, Champel, Geneva, for his co-operation in the preparation of this list.

(B)—Boarding School. (D)—Day School.

| NAME OF SCHOOL | ADDRESS | DIRECTOR | Date of Foundation | NUMBER OF PUPILS (Average) | | Ages. | SPECIAL ACTIVITIES. | FEES. Per Annum. |
|--|---|---|--------------------|----------------------------|---------------------|-------|--|---|
| | | | | Boys. | Girls. | | | |
| ENGLAND. | | | | | | | | |
| Bedales (B) | Petersfield, Hants. | J. H. Badley, M.A. | 1893 | 95 22 | 85 22 (Junr.) | 5-19 | Co-education. Dalton Plan in modified form. Montessori Method. Self-Government Handicrafts, Domestic Science, Manual Work. | £150—£200. |
| St. Christopher (Day School with School House attached for Boarders) (D and B) | Letchworth, Herts. | Miss I. King until Sept., 1925, when Miss King will transfer to Frensham Heights. H. Lyn Harris (Vice-Principal). | 1920 | 125 | 125 | 3-19 | Dalton Plan, Montessori Method, Self-Government, Handicrafts, Dramatic Work, Open-air Classes. Special attention paid to development of the character and individuality of the pupils. Co-education, Dalcroze Eurhythmics, Vegetarian diet. | Day fees, £6/6/- to £8/8/- per term. Boarding, £100—£150. |
| St. George's School (B) | Harpenden, Herts. | Rev. Cecil Grant, M.A. | 1907 | 120 | 100 | 3-20 | Modified Dalton Plan. Montessori Method carried out in special house adapted to the needs of little children (Boarding and day tuition). | £115—£150. |
| Frensham Heights (D and B) | Near Farnham, Surrey. | Mrs. R. W. Ensor Miss Isabel King. | Sept., 1925 | — | — | 3-19 | A school demonstrating the principles of the New Education Fellowship. A co-educational public school. Individual group work. Montessori. Self-government. Open-air work. Special attention paid to the development of the individual child. | About £150. |
| Abbotsholme (B) | Near Rochester, Derbyshire. | Dr. Cecil Reddie. | 1889 | 51 | — | 11-18 | The boy is taught "how to live." | About £150. |
| Dudley Girls' High School (D) | Priory Road, Dudley, Worcs | Miss S. Frood. | 1881 | 20 | 400 | 4½-19 | Individual Group work. Special experiment in self-government. Modified Montessori Method. School clubs. | £12/12/- |
| Duncan House (D and B) | 4, Rodney Place, Clifton, Bristol. | Miss E.C. Wilson. | 1864 | — | 80 | 6-18 | Dalton Plan, Self-government, Montessori and Froebel Method. Work on special synthetic curriculum outlined in the Principal's book, "An Experiment in Synthetic Education." | Boarders, £110—£140. Day, £6—£10 per tm. |
| Clayesmore (B) | Northwood Park, Winchester. | Alex. Devine. | 1896 | 150 | — | 8-18 | Modified Dalton Plan, Self-government. Special manual work in field and workshop. | £120. |
| Wychwood School (D and B) | Banbury Road, Oxford. | Miss M. Lee, M.A. Miss G. Coster, B.Litt. | 1897 | — | 55 | 6-18 | Modified Dalton Plan, Self-government, Handicrafts, Dramatic work. | £160. Day pupils 9 to 10 guineas. |
| King Alfred School (D) | Manor Wood, North End Rd., London, N.W.11 | Joseph H. Wicksteed, M.A. | 1898 | 42 | 45 | 3-18 | Dalton Plan, Self-government, Domestic Science, Handicrafts. Special Montessori Section, Dalcroze Eurhythmics, Co-education. | £10 to £17 per term. |
| The Hall School (D) | Weybridge, Surrey | Miss E. M. Gilpin. | 1899 | 34 | 76 | 5-15 | Group work. Modified Self-government. Special attention to handicrafts, including Lithography, and to Dramatic work which is used in connection with history, literature, and handicrafts. | From 8 guineas per term. |
| King's Langley Priory (B) | King's Langley, Herts. | Miss M. Cross. | 1900 | 18 | 18 | 6-18 | School is putting into practice Dr. Steiner's educational principles as embodied in the "Waldorf Sch. Method." | From £90. |
| County Secondary School (known as the Howard School) (D) | Laura Place, Lower Clapton Road, London, E.5. | Dr. M. O'Brien Harris. | 1906 | — | 420 | 10-18 | Has created a special plan of individual work called the Howard Plan. Handwork a special feature. | £10—£15 per annum. |
| Caldecott Community (B) | Goff's Oak, near Cheshunt, Herts. | Miss P. E. Potter Miss L. M. Rendel. | 1911 | 18 | 21 | 3-15 | Boarding School for the working man's child. | — |
| King Arthur's School (D) | 33, Courtfield Gardens, London, S.W.5. | Miss A. A. Walkerdine. | 1913 | 25 | 25 | 3-14 | Montessori and Froebel Method. Individual work. Handicrafts. | £6/6/- to £14/14/- per term. |
| The Garden School (D and B) | Ballinger Grange, Gt. Missenden, Bucks. | Mrs. C. H. Nicholls. Miss J. Manville. | 1917 | 7 | 43 | 3-18 | Individual work, Montessori Method, Self-government. Specialises in creative occupations: — Drama, Music, Crafts, House-decoration, etc. Affiliated to the Kibbo Kift Kindred. Pupils camp out during summer if they wish. Village work:—School runs a Village Orchestra and a troupe of players drawn from villagers and the school pupils. | 120 to 150 guineas. |
| Farmhouse School (B) | Mayortorne Manor, Wendover, Bucks. | Miss I. Fry. Miss A. Trench. | 1917 | 8 | 32 | 8-18 | Specialise in farm work, i.e., Dairying, Poultry Keeping, etc. | 120 to 130 guineas. |
| Maltman's Green (B) | Gerrard's Cross, Bucks. | Miss B. Chambers. | — | — | 55 | 9-19 | All work is voluntary—subjects are taught as they appear to be needed. Domestic Science. Handicrafts. | 200 guineas. |
| Matlock Garden School (B) | Matlock, Derbyshire. | Mrs. A. Law. | 1920 | 5 | 25 | 4-17 | Modified Dalton Plan, Montessori Method. Pottery. Special feature of Foreign Travel. | From £75. |
| Chelsea School (D and B) | 27, Cranley Gardens, London, S.W.7. | Miss M. Seal. | 1921 | 4 | 30 | 3-18 | Individual work in some subjects. Self-government. Montessori and Froebel Method. Special feature of Margaret Morris Dancing, Dance Composition, Costume Designing, Play Writing and Production. | From £105. Day pupils, £35 per annum. |
| The Vineyard (B) | Longbridge Lane, Northfield, Worcs. | Miss M. Bridie, D.Ped. | 1922 | 25 | 20 | 6-16 | Specialises in backward and difficult children. Individual work entirely. | From £120. |
| King Arthur's School (B) | Biddenden, Kent. | Mrs. Dillon-Clarke. | 1922 | — | 20 | 7-18 | Individual work, Montessori Method, Eurhythmics, "Training teaches the children the right use of freedom, the right use of leisure and the value of willing service for others." | £157. |
| Scholar-Gypsy School (B) | Hinksey Hill, Oxford. | Mrs. Leyton, M.D. | 1923 | 15 | 15 | 8-18 | Dalton Plan, Montessori Method (modified). Specialises in the more intelligent, nervous child. | From £150. |
| Rocklands (D and B) | East Hill, Hastings | Major J. H. Whittaker-Swinton | 1923 | 12 | 12 | 7-17 | Dalton Plan, Montessori Method, Self-government, Domestic Science and Handicrafts. Woodcraft, Chivalry. | From £90. |

| | | | | | | | | |
|--|---|--|------|-----|---------------------------|-------|--|--------------------------------------|
| The Vineyard (B) | Longbridge Lane, Northfield, Worcs. | Miss M. Bridie, D.Ped. | 1922 | 25 | 20 | 6-16 | Specialises in backward and difficult children. Individual work entirely. | From £120. |
| King Arthur's School (B) | Biddenden, Kent. | Mrs. Dillon-Clarke. | 1922 | — | 20 | 7-18 | Individual work, Montessori Method, Eurhythmics, "Training teaches the children the right use of freedom, the right use of leisure and the value of willing service for others." | £157. |
| Scholar-Gypsy School (B) | Hinksey Hill, Oxford. | Mrs. Leyton, M.D. | 1923 | 15 | 15 | 8-18 | Dalton Plan, Montessori Method (modified), Specialises in the more intelligent, nervous child. | From £150. |
| Rocklands (D and B) | East Hill, Hastings | Major J. H. Whittaker-Swinton | 1923 | 12 | 12 | 7-17 | Dalton Plan, Montessori Method, Self-government, Domestic Science and Handicrafts. Woodcraft, Chivalry. | From £90. |
| Glade Garden School (D and B) | Grasmere Road, Bromley, Kent. | Misses Backett, Grimshaw and Potter. | 1924 | 9 | 8 | 4-13 | Montessori Method and Dalton Plan. Pottery a speciality, with firing in the studio. Affiliated to Kibbo Kift. Vegetarian diet. | £81 per annum. |
| Little Orchards (D) | Hillingdon, Middlesex. | Mrs. H. M. Selson. | 1924 | 3 | 4 | 3-9 | Montessori Method and Individual work. A small school, the outcome of a parent's efforts to obtain the right kind of education for her children. | £9 9s. 0d. per ann. Day pupils. |
| Bembridge School (B) | Bembridge, Isle of Wight. | J. H. Whitehouse. | 1919 | 110 | — | 7-19 | Self-government, Individual work. | From £120. |
| Badminton House (B) | Westbury-on-Trym, Bristol. | Miss E. M. Baker. | — | — | — | 4-19 | Self-government, Eurhythmics, Domestic Science. | £126. |
| Home School (D and B) | Grindleford, Derbyshire. | Mr. and Mrs. H. Phibbs. | 1910 | 25 | 25 | 5-17 | Co-education, Montessori Method, Individual work. | Day, £15/15/- Boarders, £84. |
| Summerhill (B) | Summerhill, Lyme Regis, Dorset. | Mr. A. S. Neill. | — | — | — | — | Personally directed by Mr. A. S. Neill. Specialises in difficult pupils. | — |
| Perse School (D and B) | Cambridge. | Dr. W. H. D. Rouse. | 1615 | 350 | — | 6-19 | Special dramatic work as recorded in "The Perse Playbooks." | From £120. |
| Friends' School (B) | Saffron Walden, Essex. | C. Brightwen Rowntree. | 1702 | 90 | 70 | 10-18 | An experiment on "Dalton Plan" lines. Self-government along "Guild" lines. Esperanto. | £99. |
| Sibford School (B) | Sibford, near Banbury, Oxon. | James T. Harrod | 1842 | 52 | 49 | 11-16 | Adaptation of Dalton Plan. Co-education. Nearly half-time given to varied forms of educational handwork. | — |
| Felixstowe (B) | Clifton Down, Bristol. | Miss Nott. | 1900 | — | 70 | 7-19 | Dalton Plan. | 120 guineas. |
| Croham Hurst School (D and B) | Croydon, Surrey. | Miss T. E. Clark. | 1902 | 5 | 145 | 5-18 | Concentration system on a three weeks' time table. Individual study on syllabus "guides." Self-government. | Day pupils, 18 gs. Boarders, 134 gs. |
| Heritage - Craft Schools and Homes for Crippled Children (B) | Chailey, Sussex. | Mrs. C. W. Kimmins (Founder and Hon. Sec.). Miss A. C. Rennie (Hon. Treas.). C.W. Bailey, M.A. | 1903 | 153 | 67 | 2-16 | Special school for crippled children. Individual work. Domestic Science. Open-air work. First school to be run on Public School lines in the interests of crippled children. | Free. |
| Holt Secondary School (D) | Bagot Street, Liverpool. | C.W. Bailey, M.A. | 1907 | 313 | 168 | 10-20 | Co-education. Wide programme of studies with good deal of choice in upper forms. Attempt to give full development to Music and Art. Special feature "home made" plays. Trying to solve the problem of the "non-bookish" pupil who is liable to be overlooked in these days of literary examinations. | 9 guineas. |
| Crimsworth (D) | Upper Chorlton Rd., Manchester. | Miss L. Hoare. | 1914 | 40 | 50 | 3-12 | A demonstration school attached to the City of Manchester Training College. Interesting work along several lines. | From £6. |
| Weddiker House (D and B) | Chinbrook Road, Grove Park, S.E.12. | Miss M. Steele. | 1917 | 12 | 11 | 3-9 | Montessori Method, Dalcroze Eurhythmics. | Day, 9 guineas. Boarders, 36 gs. |
| Rendcomb College (B) | Cirencester. | J. H. Simpson. | 1920 | 53 | — | 11-18 | Some Individual work. Self-government. | £100 per annum. |
| Mather Training College Nursery School (D) | 61, Shakespeare St., C-on-M., Manchester. | Miss T. Marriott. | 1920 | 20 | 20 | 2-5 | Montessori and other Individual work. Demonstration school for the students of the Mather Training College. | Free |
| Rosemary's Nursery (B) | The Causeway, Horsham. | Miss L. Arnold. | 1921 | — | 7 | 3-10 | Montessori Method. | £100. |
| Felcourt (B) | Little Felcourt, East Grinstead, Sussex. | Miss M. Wilson. | 1925 | — | — | — | Montessori Boarding School. | — |
| Brackenhill Home School | Wroth Tyrs, Hartfield, Sussex, (transferred from Letchworth). | Mrs. Harvey, Hon. Supr. | 1915 | — | Nos. vary. Accom. for 55. | — | A special school along N.E.F. lines for children suffering from home or health disabilities. | — |
| Mayfield School (D) | Bourne Hill, Southgate, N.14. | Miss E. Langley. | 1921 | 3 | 6 | 4-11 | Montessori Method. | From £9 9s. 0d. |
| The New School (D) | 40, Leigham Court Rd., Streatham Hill, S.W. | — | 1925 | — | — | — | Teaching in accordance with the principles of Dr. Steiner. Eurhythmy. | — |
| Dunclutha (B) | St. Helen's Park, Hastings. | Miss A. Mole. | — | 30 | — | — | Specialises in backward and difficult boys. Agricultural and farm work. | — |
| Flint House (B) | Seaford, Sussex. | Mrs. F. L. Newitt | — | — | — | 3-10 | Montessori Method. | From £90. |
| Ocklye House (B) | Crowborough, Sussex. | Miss M. Johnston | 1925 | — | — | 3-18 | Montessori and Individual work. | From 105 guineas. |
| Little Abbey School (B) | Rickmansworth, Herts. | Mrs. C. Grant King. | — | — | — | — | Montessori. Special care of backward and imperfectly adjusted children. | — |
| Streatham County Secondary School (D) | Streatham, London, S.W.6. | Miss Bassett. | — | — | — | — | Dalton Plan. | — |
| Tiffin Boys' School (D) | Kingston-on-Thames. | T. Dean, M.A. | — | — | — | — | Dalton Plan. | — |
| Hornsey County School (D) | Harringay, London, N. | Dr. H. Piggott. | — | — | — | — | Self-government. | — |

SOME COUNCIL SCHOOLS (elementary). Permission to visit these Schools must first be obtained from the local education officer.

| | | | | | | | | |
|---------------------------------------|---|-------------------------|------|----|---------------------------|-------|--|----------------------------------|
| Crimsworth (D) | Upper Chorlton Rd., Manchester. | Miss L. Hoare. | 1914 | 40 | 50 | 3-12 | looked in these days of literary examinations. A demonstration school attached to the City of Manchester Training College. Interesting work along several lines. | From £6. |
| Weddiker House (D and B) | Chinbrook Road, Grove Park, S.E.12. | Miss M. Steele. | 1917 | 12 | 11 | 3-9 | Montessori Method, Dalcroze Eurhythmics. | Day, 9 guineas. Boarders, 36 gs. |
| Rendcomb College (B) | Cirencester. | J. H. Simpson. | 1920 | 53 | — | 11-18 | Some Individual work. Self-government. | £100 per annum. |
| Mather Training College Nursery (D) | 61, Shakespeare St., C-on-M., Manchester. | Miss T. Marriott. | 1920 | 20 | 20 | 2-5 | Montessori and other Individual work. Demonstration school for the students of the Mather Training College. | Free |
| Rosemary's Nursery (B) | The Causeway, Horsham. | Miss L. Arnold. | 1921 | — | 7 | 3-10 | Montessori Method. | £100. |
| Felcourt (B) | Little Felcourt, East Grinstead, Sussex. | Miss M. Wilson. | 1925 | — | — | — | Montessori Boarding School. | — |
| Brackenhill Home School | Wroth Tyrs, Hartfield, Sussex, (transferred from Letchworth). | Mrs. Harvey, Hon. Supt. | 1915 | — | Nos. vary. Accom. for 55. | — | A special school along N.E.F. lines for children suffering from home or health disabilities. | — |
| Mayfield School (D) | Bourne Hill, Southgate, N.14. | Miss E. Langley. | 1921 | 3 | 6 | 4-11 | Montessori Method. | From £9 9s. 0d. |
| The New School (D) | 40, Leigham Court Rd., Streatham Hill, S.W. | — | 1925 | — | — | — | Teaching in accordance with the principles of Dr. Steiner. Eurhythmy. | — |
| Dunclutha (B) | St. Helen's Park, Hastings. | Miss A. Mole. | — | 30 | — | — | Specialises in backward and difficult boys. Agricultural and farm work. | — |
| Flint House (B) | Seaford, Sussex. | Mrs. F. L. Newitt | — | — | — | 3-10 | Montessori Method. | From £90. |
| Ocklye House (B) | Crowborough, Sussex. | Miss M. Johnston | 1925 | — | — | 3-18 | Montessori and Individual work. | From 105 guineas. |
| Little Abbey School (B) | Rickmansworth, Herts. | Mrs. C. Grant King. | — | — | — | — | Montessori. Special care of backward and imperfectly adjusted children. | — |
| Streatham County Secondary School (D) | Streatham, London, S.W.6. | Miss Bassett. | — | — | — | — | Dalton Plan. | — |
| Tiffin Boys' School (D) | Kingston-on-Thames. | T. Dean, M.A. | — | — | — | — | Dalton Plan. | — |
| Hornsey County School (D) | Harringay, London, N. | Dr. H. Piggott. | — | — | — | — | Self-government. | — |

SOME COUNCIL SCHOOLS (elementary). Permission to visit these Schools must first be obtained from the local education officer.

| Individual Work. | | | | Head Teacher. | |
|---|--|-------------------------|--|---------------|--|
| West Green School (Boys), Tottenham, N.17 (London). | Dalton Plan. | Mr. A. J. Lynch. | | | |
| Marlborough School (Boys), Draycott Avenue, Chelsea, S.W.3 (London) | Dalton Plan. | Mr. G. Sampson. | | | |
| Daubeny Road School, Hackney, E.5 (London) | Dalton Plan in top-forms. | — | | | |
| Green School, Busch Corner, Isleworth. | Dalton Plan. | Miss Croal, B.A. | | | |
| Stepney Jewish School, 71, Stepney Green, E.1. | Dalton Plan. | Miss Rose. | | | |
| Sebbon Street L.C.C. School, Islington, N. | Dalton Plan. | Miss Farmer. | | | |
| Netley Street L.C.C. School, N.W.1. | Dalton Plan. | Mr. Chas. S. Riley. | | | |
| The Seaside School, Bexhill, Sussex. | Dalton Plan. | Mrs. Heath. | | | |
| Kirkstall Road (Boys) School, Leeds. | Dalton Plan. | Mr. J. Eades. | | | |
| Welbeck Street Council School, Castleford, Yorks. | Dalton Plan. | Mr. J. A. Radcliffe. | | | |
| Handside Council School, Applecroft Road, Welwyn Garden City, Herts. (A special experimental elementary Council School, assisted by funds supplied by the Welwyn Garden City. It is the hope of the School Managers to make a "single school" used by all sections of the community, and pupils now represent all grades of social status within the community.) | — | Mr. A. Pinsent. | | | |
| St. Martin's Council School, Dover. | Dalton Plan. | Miss Cook. | | | |
| Kearsley Council School, Kearsley, near Manchester. | Individual Methods initiated by Mr. E. F. O'Neill. | | | | |
| Kindergarten Methods. | | | | | |
| Marlborough School (Infants'), Draycott Avenue, Chelsea, London, S.W.3. | Individual work and Mackinder apparatus. | Miss Mackinder. | | | |
| Berkshire Road Infants' School, Hackney, London, E.9. | Individual work and Mackinder apparatus. | Miss Roe. | | | |
| Mellitus Street Infants' School, Old Oak Estate, East Acton, W.12. | Montessori. | Mrs. Anderson. | | | |
| Upper Hornsey Road, Holloway, London, N. | Montessori. | — | | | |
| Kirkstall Road Infants' School, Leeds. | Montessori. | Miss Blackburn. | | | |
| Patcham Council School, near Brighton. | Self-government. | Mr. I. A. Stone. | | | |
| The Camp School, 232, Church Street, Deptford, London, S.E.8. | — | Miss Margaret MacMillan | | | |

| SCOTLAND. | | | | | | | | |
|-------------------------|--|----------------------|------|---|----|-------|--|--|
| King Arthur School (B) | Musselburg, near Edinburgh. | Miss E. H. C. Pagan. | 1918 | 4 | 23 | 6-18 | Special Dramatic work in connection with literature and history. | From £105. |
| St. Michael's (D and B) | Succoth Place, Murrayfield, Edinburgh. | Capt. A. G. Pape. | 1922 | — | — | 24-21 | Co-education, Self-government, Montessori Method. | From £21 day pupils. From £150 boarders. |

Schools of To-morrow

By Beatrice Ensor

DURING the twenty years I had been at the other side of the world, stray sentences in newspapers and casual remarks made by friends, had made me realise, if only vaguely, that education in England had undergone a transformation, and was now very different from what it had been. But wherein the difference lay, and in what manner education had been transformed, I had really no idea at all, nor was I over anxious at the time to find out. Even when I came home and went to stay with a friend in a manufacturing city in the north of England, I did not connect what I had heard with actual life as I found it again. Something about the city struck me as changed, but at first I could not realise what it was. Suddenly it flashed upon me.

"Why," said I, "where are all the children?"

"The children?" said my friend, staring. "At school, of course."

"Yes, but where are they? And now that I come to think of it—where are the schools?"

For a moment my friend gazed at me in surprise, and then she said:

"How long is it since you went away? Let's see—you left in 1923—now it's 1943. You've been away just twenty years—y-e-s—that would account for it."

"Would account for what?" I asked, rather surprised myself.

"Do you want to see the children and the schools?" she continued. "Are you still interested, in your amateur way, in education?"

"Yes," I said, "and you pique my curiosity. Where are the children?"

"Never mind," she said. "Wait and see. Would you like to go out to S—to-morrow and see for yourself?"

"Rather!" I said. "Just one question more, and I won't ask anything else. Where are all the poor people?"

"Oh, the poor people—they're still here—but they're not as poor as they were. Wages are decent now, you know; they get really a living wage; and then the children—but that would be telling!"

The next day I went out to S—. I walked from the station in the direction I had been told to take, gradually leaving the few houses behind me, and following a fine wide road between high hedges. I wondered as I walked along where the school could be, and also why my friend had sent me out to a school on the outskirts of the city when she might have known it was a city school I should have liked to see. Then a bend in the road disclosed, at a little distance, a long, low building on rising ground, facing south, and bathed in sun. I looked at it for a moment, wondering if that could be the place, and then saw a young woman coming towards me down the road.

"Well, what do you think of it?" Miss Harris asked, with a smile, as she greeted me.

"I have only just realised that it is it," I answered, in some confusion of mind. "I was not looking for anything like that. I know when I left England there were a number of schools something like that, but they were not the elementary schools. They were more or less private ventures."

"Oh, yes, all the State schools are like this now. There are no more so-called elementary schools, you know. The whole system of education is different. The State takes the responsibility for every child, and the onus is no longer on the parents. Delicate children have medical treatment, and if they can go at all, go to special schools. All schools have regular medical and dental inspection; we realise now that medicine's true work is preventive, not remedial. But you know, the schools have made a great

"How do you govern your community?"

"Well, the chief function of this division is to enable each child to attain interior harmony. The educative material is specially designed to develop the senses and to give control of the muscles; a kind of modified Montessori Method. Once this interior harmony has been established, self-discipline and co-operation follow, and we get a good foundation for self-government. A council composed of representatives of all groups of children, young and old, and of the staff, is elected by the children, and this council governs the school. There is always willing co-operation in carrying out anything that is for the good of the community, and the strong public opinion that is engendered soon brings outlaws into line. Come, we will look at the older people. The children generally stay here until they are about five, and then they go into a more advanced group until they are eight or nine. Then there is a third group in which they remain till they are about twelve, when they go to the secondary school. They stay there till they are eighteen or nineteen."

"Here," said Miss Harris, as we watched the little people of Section II. at work, "education is still by apparatus, but the children have more instruction in craft work, and they begin music in earnest. They produce simple plays, too, and are given a certain amount of teaching by means of cinema performances."

"Oh, you have a cinema, too?"

"Yes; it is a very important way of teaching now, you know, though it took some time to be properly established."

"These small people seem to me to be very absorbed in their work," I said. "Just look at the concentration on their faces. I can see here, too, more than a hint of that self-discipline you were talking about. They look what I might call poised and—I don't know how to express it—and if they were hung on a straight line!"

"I know what you mean," said Miss Harris, laughing. "That is exactly

what we try to do—hang them on a straight line. They used to be nearly all crooked lines, poor little things. Not these children, of course, but the children you knew."

We went then to the third section, going through the rooms set apart for different subjects. In each room hung a syllabus of its special subject graduated for successive years, and there were illustrative charts, diagrams and pictures round the walls. I asked Miss Harris what principle was followed here. She took me out on to the verandah, for collective teaching was being carried on in the room we were inspecting.

"They all have individual time-tables," she said, "though, as you see, there is sometimes collective teaching. The children know the ground they have to cover within about twelve months' time, and as long as they cover that ground thoroughly, they may learn in their own way. Twelve months, roughly speaking, for some children pass on to a more difficult stage in eight months, while others remain at the same stage for as long as eighteen months. Individual time-tables, we find, make the children more interested in their work; they develop more initiative, and learn to study by themselves. They go to the library and get their own books; they plan their own work; they concentrate physically and mentally. An individual time-table, too, allows for days when any child feels slack; he is then free to do easy work; on days when he feels energetic, he can go ahead with an energetic subject. We find that their imagination is better developed, and that they show more thoroughness in their work than in the days of overloaded time-tables in the former elementary schools."

"Yes; the early school leaving age was certainly productive of artificiality. It seemed to me that the children had a smattering of many things and real knowledge of none. How do the older pupils work?"

"Exactly. The older children work

more and more on their own as they come to successive stages. But they are always under the care of an adviser, of course. Now will you come and sit out-of-doors and I will tell you anything more you like to ask?"

"There is a very nice atmosphere about this school," I said. "How do you manage it?"

"We don't manage it. It is." Miss Harris pointed out to the horizon. "Look at the wide expanse they look on all the time: beautiful, hard-working, orderly Nature. How can they be other than large-minded, happy and hard-working themselves? We don't teach any sectarian religion, but there are classes in comparative religion; we try to bring a vital religion, based on the broad lines of Christianity, into their lives. We believe that religion is life and that the life of a school is that school's expression of religion. Our ideals are service, love, and kindness; we treat all our studies from the spiritual standpoint and with an understanding of their permanent values."

"What do you do with obstreperous people? Do you punish them?"

"Not what you'd call punish. We have a sort of system of natural consequences, and we find that fear, repression, corporal punishment and, indeed, all forms of punishment are unnecessary. By the way, did it ever strike you how extraordinary it is that it used to be thought possible to teach by means of beating and thrashing and by fear generally? Of course, there are still lying and thieving children, and children who don't want to work. One can't change all in a few years, and this new education can make no immediate radical difference. But we have proved that we can get better results by gentle methods with this type of child than by harshness. On the whole, our proportion of offenders is very small, and we think that as the children go out into the world and make conditions better than they are to-day, so gradually a change will come in human nature. With the

complete casting out of fear a great deal of evil will be done away."

"I think you are right. To change the subject: are there no standards at all?"

"None. It is no longer expected that a certain child will reach a certain stage at a certain age. There are small companies in charge of an adviser or teacher who is in close touch with each child; the companies are grouped according to intelligence, not according to age. The relation between children and teachers is one of friendship. The teachers not only help in work, but in play also, and in all the school activities, guiding and advising."

"Then do the children choose their own subjects?"

"Not altogether. The advisers help them to choose, and there are certain main subjects which a child must study; he is shown why he must study them, and we generally find him reasonable enough. We realise, you know, that the aim of education is not the inculcation of a knowledge of facts, but the development of the inherent faculties in each child, and the building of character. There are now no competitive examinations, so we need no school curriculum for cramming; a full secondary and University education is open to all who have ability to make use of it."

"And what is done with those children who can't make use of it?"

"The State school provides for them too. There are certain temperaments which benefit more by concentrating on crafts, applied science and physics, than on purely mental subjects. There are also others who are patently cut out for a commercial or professional—such as dancing—career, or for scientific agriculture, and to all of these we give special teaching in these subjects. You understand that these children, too, must learn the main subjects in general education, but beyond that they are not compelled to go, and they continue their development themselves by means of these other subjects. During school life we do not

look upon these as deliberate training for the earning of a living, but as part of the ordinary education. You see, the keynote of modern education is the study of the individual child, and we endeavour to give each what will best develop his special powers and character. And as no particular method or system proves a panacea for the faults of the old ways, there is now elasticity of curriculum and of method, and freedom for teachers to teach in their own way."

"I suppose teachers are differently trained now, since there is no division between elementary and secondary education?"

"Yes, they are trained more for the ages they are to teach, and all are taught how to teach. They also have to study psychology in all its branches. Their training is much wider and more thorough than it used to be, and also the candidates for training in teaching are very much more carefully chosen, since personality and character mean so much."

We went again into the busy school and visited the large, light craft rooms which, each in charge of a master craftsman, presented scenes of the liveliest industry. Here, my guide told me, the children are allowed to choose their own craft; their master may give advice only, and help them to develop their work, as the custom was in the old Guild days. Indeed, all these crafts are run like small guilds. The different shops take outside orders, which are executed by pupils who are specialising and doing advanced work. Thus the Guilds are largely self-supporting, though the educational value is never lost sight of in an attempt to make money, and a financial grant is made for instructional purposes. I was taken into the carpentering and pottery shops and into the weaving and printing rooms. In all of these the young craftsmen were intent on their work, and full of pleasure at being asked to show what they were doing. All the crafts showed much originality both of design and execution, and I was told that every design was originally the idea of the young worker,

though of course it had been developed and perfected in conjunction with the master.

We went then to the hall, where classes in natural exercises, eurhythmics, dancing, and singing are held; where also instruction by means of the cinema is given, and where dramatic performances for which the plays are written by the children, take place. We looked in upon the practical science laboratory, where young experimenters never looked up when we entered; the cookery school, where there was a delicious smell of cooking dinner and baking cakes. The older girls cook the midday meal under the supervision of their instructress. From there we went to the laundry, where ironing was in progress; to the housewifery department; and finally to the library, where a number of children of all ages were quietly reading and working. The babies, said my guide, have their own little library. What struck me most was the cleanliness and orderliness as well as the happy air of every room we went into. Windows, reaching almost to the floor, and doors, stood wide open to the breeze and sun; the song of birds and the scent of flowers drifted through. I noticed, too, that windows and doors fitted well, and that the system of ventilation was a good one. Plenty of hot water pipes in the windows, and fireplaces, spoke of warmth and comfort in the winter.

"We give the children the very best we can in music, in art, and in drama," she said. "There is a school orchestra and choir."

"Is there any difference in the way the various school subjects are taught now, from the way in which they used to be?" I asked.

"Yes, there is. Everything has been widened. History, for instance, has become international, and the old form of history book has been abandoned altogether. Children no longer learn lists of dates, kings and battles. They learn instead how the happenings in one country affect another. Geography, too, is different, and is divided into two

kinds: regional geography, giving an idea of the gradual development of peoples based on geographical conditions, and a wider kind which teaches how all nations are interdependent. Economics is another subject taught everywhere. And lessons in biology are given that the children may know the functions of the body."

A bell rang, calling all to dinner under the trees, for in summer the large dining-hall and the babies' small room are deserted for out-of-doors. During the simple nutritious meal, which they dispatched with great appetite, I watched the children carefully, and was struck by their naturalness. Their manners were easy and un-selfconscious; there was not a cowed or fearful expression on any face. They were evidently individuals, yet they seemed very happy and friendly together; and I really could not have told, from speech or manner, which were the

children from the poorer classes and which from the well-to-do.

I walked back in the soft afternoon to the station, thinking of the young people I had seen: of their personality, their difference one from the other; their co-operation; their wide, clear gaze, the steady look of those whose physical and mental horizons are large and satisfying. These young folk, thought I, will go out into the world, an A1 population, spontaneously changing the bad conditions still existing, by their attitude towards life. What will this attitude be? It will be humanitarian and spiritual, with a realisation of the brotherhood of man. There will be no sex or class consciousness, no creed or colour bias. They will recognise the god in their brother man, and will help to give that god room to grow freely and fully to his maximum strength.

Plays for Schools.

The Village Drama Society has now formed a Junior Plays Committee, which is preparing a classified list for players of all ages under eighteen. The Committee consists of masters and mistresses from schools of various types, with representatives of the Girl Guides, Boy Scouts, settlements, community groups, etc., and it is hoped to produce a list which will be an aid and incentive to educational dramatic work. Classical and modern English plays, American plays, and translations from foreign dramatists will be included, arranged in junior, intermediate, and senior groups.

If any readers could let Mr. John Hampden, Hon. Sec. Junior Plays Committee, Royal Grammar School, Guildford, have suggestions as to plays likely to be suitable, it would be a great help to the work, and their assistance would be most gratefully acknowledged.

Psychological Types Revealed by Dreams

By Adolphe Ferrière

(Director of the International Bureau of New Schools and Editor of
"Pour l'Ere Nouvelle")

(Translated.)

I

THE problem concerning psychological types involves two considerations.

(1) In face of the infinite variety of individualities, how are we to select the categories which we call "psychological types"?

(2) The types being defined, how are we to diagnose whether a certain child belongs to one or the other type?

For these two researches I have used two methods: (a) Compositions on a proposed subject, asking the child to make a choice between two lines of conduct. His conception of relative mental values will be revealed by that choice (b) Free narratives, stimulated by questions. The spontaneous responses, though they seem to be purely intellectual, have their root in the child's affective life; they testify an emotion or at least an interest. Judgment of any value really supposes a principle of affective value. It is this principle of value which reveals the psychological type.

The psycho-physiological temperament, the affective subconscious character, and the psychological type will be the three bases on which the modern teacher will build his educational procedure. For it is only by strictly individualizing and by bringing forth the hidden resources of each character, that the teacher will achieve results worthy of the name of education: *ex ducere*—to convey the soul from infantile egocentrism to the heights of thought and life where "it will see God face to face."

II

How is one to elicit these free narratives based on spontaneous response? I have used two methods (1) The affective "Semeiologie" of Dr. O. Decroly, a sort

of questionnaire containing more than 200 points, has served me as a basis to induce the children to speak freely of their own lives, of their memories connected with emotions, of their tastes, sympathies, antipathies and their interests. (2) I have also allowed them to speak freely about their dreams, which they tell me spontaneously, I interfering as little as possible so as to avoid giving the conversation the appearance of an inquiry. I have contented myself with enlivening the story by a few remarks of interest. At the same time I have manoeuvred in such a way as to draw forth those points of the story where emotion was in question, rather than to dwell on the unnecessary and useless digressions (useless because they came from affective complexes which were already familiar to me). These manoeuvres are sometimes very difficult and require a good deal of patience, for one has to know exactly where one wants to get so as to direct the narrator, taking care not to hurt his feelings, and above all not to let him suspect what one is doing.

It is evident that when a child tells a dream it may be wholly or partly invented while telling it. But that is of no importance provided that the child does not relate it with the purpose of gaining some end or proving something. It is not possible to make a distinction between recollection and momentary invention, neither is it necessary, but what is necessary is a kind of mental abandonment. If there are no dreams, reverie suffices.

III

This leads me to speak of dangers to be avoided. There is the danger of insincerity on the part of the child when

he wants to prove something. But there lies in the clumsiness and ignorance of many educators a danger to the child himself. I speak chiefly of those who have not grasped Freud's psychoanalysis, who do not proceed cautiously enough, forgetting Juvenal's saying: "*Maxima debetur puero reverentia.*"

Psychoanalysis reveals that all instincts can be repressed and can produce psychoses at different levels if they are not canalised or sublimated. Freud, having concentrated all his attention on the phenomena of the sexual complex has limited the subject too much. Even Adler's "*Ich triebe*" do not embrace the whole field of investigation which is before us, for it is not only the primary instincts which are in question. The derivative instincts may equally be repressed or sublimated. A derivative instinct may be repressed while a primary elementary instinct remains unrepressed. As far as my experience has shown, the sexual instinct, the libido, in the sense of Freud, is, with children up to the age of puberty, rarely in question; it is the egocentric instinct which is concerned although it is in the background.

Our work as psychoanalysts will be principally directed towards the secondary instincts, to the awakening of spontaneous interests to which William James attributed such great importance.

It is well known that the explanation of a dream, or rather the analysis of the original cause of a state of mind symbolised in a dream, has a purging (cathartic) influence; the complex laid open here and there like an abscess loses its virulence. "Analysis kills feeling" has been said forty years ago by the French philosopher Jean Marie Guyau. Now it is a fact that the cathartic relief is produced even where the interpretation of the dream is questionable. Facts given by the narrator, and at first regarded as invented by his imagination, can be later on faced as true. This proves that apart from the intellectual interpretation the very fact of analysis kills feeling. This confirmation of Guyau must render

us cautious. Analysis therefore must only be used for undesirable instincts. It is dangerous to analyse good feelings. I will even go further: children temperamentally self-conscious must not be questioned. With such children the action of the educator must be exclusively constructive.

IV

These dangers being avoided, there remains the difficulty of interpreting dreams so as to acquire a clear notion of the child's type. A certain skill is wanted to distinguish the superficial from the essential, since symbolism consists in giving a superficial appearance to profound tendencies. The living dynamic element must be sought for under its static envelope.

This distinction is particularly delicate, but very important when it is a question of comparing the sexual complexes in co-educational schools and in non-co-educational schools. Dreams of the opposite sex are more frequent in co-educational schools, but pathological complexes are ever so much rarer than in non-co-educational schools. At least this is the result of my personal experiments, and of the inquiry which I made before the war in consultation with heads of co-educational schools.

The distinction between static and dynamic is less important when compensation is being considered, when the child dreams that he possesses what he has not, but would like to have. These cases are the most numerous among those I have observed and the most instructive for the educator.

If the children of poor families dream more frequently that they are living as rich children do, this is due to static circumstances, but every child, rich or poor, having unsatisfied instincts, wants, desires or interests—whatever they may be—has recourse to compensation in dreams.

Dreams relating to fear have confirmed the views expressed by Stanley Hall in *Adolescence*, with regard to the biogenetic law, and have convinced me that

the parallel between the evolution of childhood and the evolution of race is an undeniable psychological reality, in spite of the little credit that it has gained with biologists who are too much attached to material proofs. Who knows if Stanley Hall is not right when he maintains, in contradiction to Freud, a biogenetic origin to dreams of flying or swimming, which are so frequent with well-balanced children at those periods of life when their present self seems to recall and touch deep roots of the ancestral self which lives in each one of us?

V

It would not be interesting to give here concrete examples of children's dreams because these dreams have no value if one does not know the child's past, its temperament and its everyday life. These items are indeed useful in helping to complete the analysis of the dream and to determine, in spite of different deceptive appearances, the psychological type to which the child belongs. Every individuality possesses a sensorial life, a certain taste for imitation, a certain aptitude for intuition, a certain reasoning power. To say that the child is a sensorial, imitative, intuitive or rational type means that one of these faculties is predominant in him. An imitative type, for example, can have strong intuition, but his power of intuition is at the service of his dominant need of imitation. You often meet rational types whose sensorial life is very highly developed, and so on.

VI

Analysis is only the means. The child's education is the goal. When the type is recognised, it is necessary to work upon the centre of the personality, upon

the spiritual "élan" so as to assist the self-control of the child. The educator substitutes himself for a time for the higher self of the child. He incarnates and symbolises its moral consciousness which is often quite clear but not yet powerful. It is this which constitutes the very process of education. It is the most delicate but also the most beautiful task in the world. Oscar Pfister says rightly: "One must tend to control and not to suppress the primitive instinct and its ardour." What is one to do? The instinct is like a horse that rears. It is necessary to run with it, to master it and then to give it rein. It is well to avoid emphasis on retrospection. It is necessary to substitute what William James calls the "prospective attention" that consciously recalls the desired goal and brings forth unconsciously (I emphasize the word "unconsciously") the physiological and psychological means tending to that goal. The child has to act, to combine, to work and not to analyse itself. It must forget itself in creative activity. It is necessary, therefore, to guide him in his everyday life towards what is natural, simple, and healthy. Every feeling is healthy if it is turned towards a constructive action inclined towards an ideal.

Many adults who like to analyse dreams weave round the child's soul a grey spider's web. The children are thus caught in a snare analysing themselves and emphasizing egocentrism. If it be true that spiritual progress must bring man near to God, we must forget ourselves, give ourselves, place the individual at the service of the universe, and lay down the temporal being at the feet of the throne of the "Eternal."

¹ *La Psychanalyse au service des éducateurs*, p. 106.

Book Reviews

Freedom in Education. By H. MILLCENT MACKENZIE, M.A. Hodder & Stoughton, Ltd. 5s. net.

Mrs. Mackenzie needs no introduction to modern educationists. She bases her claim for freedom in education on its being the necessary condition for creative work, and it is creative work which forms the link between the human and Divine. Freedom is of the spirit.

In "Freedom in Education," written and thought-provoking chapters deal with Freedom as an educational end, and as a means in education; treats of the stages in human development, the freedom of the teacher and the training of teachers; and lastly gives us a clear outline of educational freedom in relation to State control.

Where all is so excellent it is difficult to select outstanding chapters, but it is so unusual to meet with a practical solution of the problem of the training of teachers and their relation to the State, that we particularise this section of the book.

The teacher must have freedom in order to accomplish her aims. Undue interference from inspectors, education authorities and others deter the ablest candidates from entering the profession. Teaching is in many ways akin to "creative art," and as the painter, the sculptor and the poet discover hidden beauty and truth, so the teacher is in quest of the hidden beauty and truth of the spirit to be found in the human personality, and therefore should work in an atmosphere of mutual trust and confidence.

Whilst great strides have been made in the training of teachers, there is still much to be done, if the teacher is to gain that "inner freedom" which implies full development, ripeness and complete self-control. Students must guard against the two extremes—the over-theoretical and the over-mechanical.

In the concluding chapter a survey is made of educational systems of East and West, showing the need for a world-wide educational union of all those who believe that education is a spiritual process and that freedom, rightly understood, provides both the goal and the means of attainment. J. E. T. S.

The Problem Child in School. Narratives from Case Records of Visiting Teachers. Joint Committee on Methods of Preventing Delinquency, 50, East 42nd Street, New York. \$1 per copy post paid.

This book tells in non-technical, readable style the stories of twenty-six youngsters who were befriended in time of trouble by visiting teachers working in certain of the thirty American communities where demonstrations of this service are being carried on under the auspices of the Commonwealth Fund Programme for the Prevention of Delinquency. The efforts made to pierce through surface manifestations of maladjustment to underlying causes, and through the understanding thus gained to solve behaviour difficulties, make this volume a significant one for all who are interested in the problems of childhood.

The narratives, prepared by Mary B. Sayles, are grouped under heads which suggest a predominant feature of each group. Thus several are of interest largely—though by no means exclusively—because they illustrate ways in which mistaken parental attitudes contribute to the development of misbehaviour

and of personality difficulties in children. Others uncover some of the causes of the chronic feelings of inferiority which darken the lives of many boys and girls, and show some of the forms of activity in which these feelings find expression. A number deal with diverse issues as wide apart as mental deficiency and superior intelligence handicapped by ill-health. Still others tell the stories of youngsters who perplexed their elders by episodic or persistent indulgence in lying and stealing. A concluding group is made up of narratives which turn upon sex difficulties in adolescent girls and young boys. Throughout emphasis is laid upon the causes which lie back of conduct and upon the methods used by the visiting teacher in changing attitudes and bringing about new adjustments in environment. The interpretation which accompanies the narratives is in line with the teachings of modern psychology and psychiatry.

The Changing School. By DR. P. B. BALLARD. Hodder and Stoughton. 6s. net.

This is a terse, crisp, readable book, full of good and useful matter. The change from old ideas of education to new ones is well told, and reads like a passage from darkness into light. The book contains many good stories, with meanings, all excellently set down.

I want to quarrel with it for one reason. Though no one knows better than Dr. Ballard that teaching is a practical job, he too often quotes the theorists. He does not tell us what has been done at the pioneer schools, King Alfred, Abbotsholme, Bedales, Heacham, Letchworth, etc.; he tells us what has been said by Spencer and Shaw (each quoted several times). But neither Shaw nor Spencer were practical teachers, nor did either of them bring up a family! The famous lady who "knew all about children because she had buried five," had had, at any rate, some experience; Shaw and Spencer would, in my opinion, have failed completely at the job; the only reason they did not fail was because they never even tried! The first thing that I want to know about any educationist is:—"Can he actually teach?"

If Dr. Ballard wants to quote a literary man, surely Pett Ridge knows the schools far better than Bernard Shaw does. And let us quite honestly confess that we are tired of Spencer, and find in him, to-day, hardly more than historical interest. While as to Wells, the one enlightening fact is that he escaped from teaching as soon as he possibly could.

I should be grossly unfair if by this passing protest I created the impression that the book fails on the practical side. It is, on the contrary, full of good hints and sound sense in the many valuable pages that deal with what has been, and is being done. The last chapter, dealing with the child's need of love, rises to a high pitch of eloquence while remaining on the plane of practical common sense; and this is a sterling achievement. I am glad to see mention of Miss Lester's fine work in Poplar.

So fine and true is that chapter that I think that Dr. Ballard has made a slip on page 112 where he says, among his practical hints, "Don't humiliate the child too much." Surely he meant to say,

"Don't humiliate the child at all." I hope that he will correct this in his next edition, and that the book will go into several editions more.

WILLIAM PLATT.

The Cinema in Education. Edited by SIR JAMES MARCHANT, K.B.E., LL.D. George Allen and Unwin. 7s. 6d.

Sir James Marchant is General Secretary of the National Council of Public Morals, and this book is the outcome of an investigation carried out at the instance of the Cinema Commission of Enquiry, which was in turn established by the Council. The enquiry was made at the instance of the Cinematograph Trade Council, who included in their terms of reference to the Commission "to enquire into and report upon the physical, social, educational and moral influences of the Cinema, with special reference to young people, and into its future possibilities as an educational and social factor." This book however is mainly dedicated to the aspect of the education of young people. The enquiry was made from the psychological standpoint, as it was felt that its influence on young people was "the more subtle in that it was subconsciously exercised." The general conclusion arrived at by the Commission must be to those interested in education a platitude, that "under wise guidance the Cinema may be made a powerful influence for good," but "if its abuse is unchecked its potentialities for evil are manifold." It is however a hopeful sign that those responsible for the Cinema in this country were the prime movers in acquiring the knowledge by which the Cinema may in time become "a powerful influence for good." An interesting feature of the book is an analysis of the reasons for the comparative failure of the so-called educational film, with instructive suggestions for the future.

The body of the book is composed of a careful analysis, with comments and generalisations therefrom, of a vast mass of statistics compiled from experiments and methodical enquiries carried out in the room specially fitted up for the purpose at University College, and these figures have been classified under such distinctions as sex, age and education.

Two short Appendices, dealing respectively with educational films in other countries and the provisions of the Cinema Act of 1909, are useful additions to a book.

T. C. H.

The Recreating of the Individual: A Study of Psychological Types and their Relation to Psychoanalysis. By BEATRICE M. HINKLE, M.D. George Allen & Unwin, London. 18/-.

Here is a book which may well rank with the classics of analytic psychology. The author, Dr. Beatrice M. Hinkle, already is known in this country as the translator of Dr. Jung, but this is, I believe, her first personal contribution to the new psychology. It cannot fail to increase the high reputation already gained by the Zurich school.

In the introductory chapter it is shown that psychoanalysis is of value not only for the abnormal but for the most ordinary man, woman and child. It provides the key which can open the door to that knowledge of the Self and higher character development, on which the hope of the future must depend.

A careful examination is made of individual development, showing the main conflicts of life, and how these must be met by each person; the same fundamental problems possessing marked differences for different psychological types.

One of the great merits of the book is that throughout there is this necessary understanding of individual differences, and how for everyone each problem is a special problem. It is this quality of wider understanding that marks the book as quite free from the dogmatic narrowness which sometimes mars the writings of the extreme Freudians.

An admirable chapter on "The Child" restates very clearly and criticises the Freudian sexual interpretation. Stress is rightly laid on the necessity for studying the child from the standpoint of his own psychology. Type differences in children are carefully explained. The whole chapter is helpful with many fresh thoughts.

Hardly less valuable is the inquiry that follows into the unconscious and its dynamic manifestations in human life, while the interpretation of dream phantasy and symbolism is the clearest I have met with in any recent psychological work.

In Part II. an exhaustive examination is made of psychological types. This inquiry will have special interest for the readers of *The New Era*, who are, of course, already familiar with the work of Dr. Jung. Dr. Hinkle carries the subject further than the Zurich exponent, and contributes much that is fresh and exceedingly stimulating to this very important subject. What is so valuable is that her conclusions are all based on practical knowledge; the examples illustrating the different types are exceedingly good.

Perhaps less convincing, but interesting and certainly suggestive, are the two chapters on "Masculine and Feminine Psychology" and "The Psychology of the Artist and the Significance of Artistic Creation." Much fresh ground is covered, in particular, in the latter chapter, where the difficult question of the artist's relation to the unconscious is dealt with, and a contrast made between extraverted and introverted art.

The final chapters on "The Reintegration of the Individual" and "The Significance of Psychoanalysis for the Spiritual Life" are chapters of inspiring hope. We are made to see how the childish wishes and childish conflicts lead the way to an inner creative growth. For, as the writer shows with vision as well as practical helpfulness, in man's "inherent capacity for transforming and creating fresh combinations within the material of his environment lies the great meaning and value of life; it makes possible nothing less than the attainment of a higher creative synthesis by man himself."

This is the great spiritual need of men and women to-day. The waning of religion and faith in a personal God, in a power outside ourselves, has placed upon us a new necessity of changing our redemption from an external force to that "inner creative and becoming process," which takes place within our souls.

An inspiring book that should not be missed by any one who looks to the future, believing in the higher creative possibilities of humanity.

C. GASQUOINE HARTLEY.

In response to requests from distant readers that we publish from time to time portraits of those who are devoting themselves to the New Education in different countries, we are reproducing in this issue a portrait of our Editor.

CLARE SOPER (Sub-Editor).



BATRICE ENSOR

The Outlook Tower

The Third International Conference of the New Education Fellowship has come and gone. We met in beautiful Old Heidelberg. This quaint town, nestling amid lovely hills on the banks of the river Neckar, with its famous castle ever presenting new pleasures to the eye, formed a fitting environment for the band of crusaders whose common task is to release the child from the bonds of the old age and set his feet upon a new way. And there also we saw signs that Youth was already answering the call, for by happy chance we witnessed a gathering of German Youth movements and saw among us some of those who had already heard the message of the New Age— young people, beautiful in body, fired with idealism, seeking much of their inspiration from Comradeship, Nature and Music. In their easy velvet suits and simple but quaintly fashioned frocks they symbolised for some of us much of the new attitude to life which we are striving to bring into expression.

We were accorded a very warm welcome by the town, the Town Hall being placed at our disposal for all our meetings. Our thanks are especially due to the Burgomaster, who gave us his constant personal attention and assistance.

Members and Delegates

Four hundred and fifty registered members were present at the Conference. In addition many came for short periods and for single lectures. Thirty nations were represented. An especially interesting feature was that the Governments of Holland, Poland, Lettland, Austria and France sent official delegates, whose expenses were paid by the State. Many important educational associations in different countries also sent delegates. We were particularly glad to welcome the enthu-

siastic group of American colleagues, no less than 35 being present, representing experimental educational work in the U.S.A.

We missed very much the gracious presence of Mr. Baillie-Weaver, who presided at our former Conferences, and who was prevented by illness from attending this one. All who knew him joined in sending him an expression of greeting and good wishes.

The New Education—a Re-orientation to Life

Enthusiasm and vitality were very marked during the whole of the Conference. We felt that we were pioneers, working towards a common aim, each presenting an individual contribution to the common search. We realised that the New Education means no less than a re-orientation to the whole of Life, to world problems, and that only those who possessed something of the new attitude could understand the fundamentals of the New Education.

There were no lectures, for instance, on brotherhood, on pacifism, on the freedom of the peoples, on the abolition of class prejudices, because all these are inherent in the principles of the New Education which apply to life as a unity and give the key to many problems which, seemingly separate, are seen with deeper vision to be one. A new attitude attained in any one department of life floods the whole with light.

It is not easy to convey in words the communion of spirit, the harmony of feeling and understanding which pervaded the Conference. It is certain that meeting day after day in friendly consultation one received very much more inspiration and illumination than was conveyed consciously through lectures and discussions. Through the sub-conscious,

The exhibition showed in a very marked way the originality of the work of children who have been left free to express their own inspiration. National characteristics were clearly visible in the work from the different countries.

The children disclosed in their art, their types, their repressions, their subconscious lives. For example, a series of dragons which had occupied much of the time of one young artist had arisen from a wrong conception of God.

Austrian, German and British exhibits showed great differences in expression. The German and Austrian work showed more spontaneity, the British greater perfection of technique.

It is clear that in some of the German schools more freedom has been attained than in the English schools. This is perhaps a reflection of the fact that education in Germany shows extremes in both directions. Where the new school movement has taken root changes have been rapid and uncompromising—almost revolutionary. At the same time the old type of school is more hidebound with tradition than parallel schools in England. In England, changes have been brought about by gradual development. We have compromised and striven to maintain a balance between the old and the new.

This steady evolution is perhaps a characteristic of the British nation. Its revolutions come through gradual permeation rather than through swift uprootings. The political history of England with its steady, careful progress is typical of the psychology of its people. England never leaps!

It was clear from the controversy aroused by the exhibition that the question as to whether a child should be left completely free to develop his own art expression, or whether he should receive some kind of guidance from the teacher, will never be settled. It all depends on the teacher, and each teacher will see the solution in the light of his own temperament, and perhaps the safest answer to the problem is that some types of children need guidance and others are

better left to themselves. It is for the teacher to discern the needs of each pupil.

Debatable Points

Apparatus

A sign of the extreme healthiness of the New Education movement was that, while there was almost complete unanimity as regards the principles of the New Education, a great variety of methods for their attainment were presented. There was a difference of opinion as to whether in the early years the stimuli provided for the child should be didactic apparatus such as Dr. Montessori's, which has been scientifically and psychologically chosen after long years of experiment, or whether there should be no formal apparatus, but rather the objects of everyday life used as the centres of interest, such as advocated by John Dewey, Dr. Decroly, and as seen in the development of the Project Method in the U.S.A., or whether it is permissible to combine these two methods as Mme. Philippi van Reesema has done in the Hague Schools.

Compromise

Another debatable point was whether the teacher should follow what she believes to be the true path of education, not aiming at material results, not striving for examination successes or preparation for *future* life in any special way, but rather being content to supply the physical, emotional and mental needs of the child, believing that just as the child eats without thinking of the growth of his body so should a child study in order to satisfy a need of his mind. This conception of education leads to the abolition of the fixed curriculum, of any rigid standard of attainment towards which a child must be forced. Working with these principles Mrs. Marietta Johnson has found such success that the pupils of her schools are now received into most of the universities in the States without the usual entrance examinations, one of the educational officials having remarked that Mrs. Johnson's pupils were distinguished at the universities by a lively interest in

their work, by their freshness of intellectual attack, by their initiative and curiosity, qualities mostly lacking in those who pass through the ordinary cramming schools. The other view of this question was that while we may be clear in our minds as to the nature of true education, yet in this transition period between the old and the new civilisation we are at a moment of compromise when, while we introduce as many changes as possible into our education, we must still prepare the child for examinations and the demands of modern life.

Herr Lamszus was particularly interesting in his observations on the anomalous position of the "new" school in the "old" civilisation. We must ask ourselves to what extent it is fair to the child so to educate him that when he enters the world he must necessarily face difficult re-adjustments. A very delicate balance is needed in order that the child may be sent forth from school appreciating the past, understanding the present and striving towards the future, equipped as a pioneer but not rendered rigid in his adherence to any one set of ideas so that the force of the world break him. The teacher, having guided the child through the usual evolutionary stages, brings him to the threshold of the final phase that Life has revealed, and to which most of us are seeking to adjust ourselves, the phase of co-operation and unity that will supersede the period, now passing, of competition and individualism—but having brought the child to this point the teacher must not in his eagerness urge the child further than he is able to go quite naturally, or he will be in danger of becoming asocial because too great a gulf will have been formed between himself and his fellows.

Examinations

All new educationists are agreed that we should try to modify the present examination systems for entrance to universities, colleges and professions. There should not be the need, as there now is, to urge the child to cramming during the

last few years of school life. The new schools find that during the last two years a child has to give up much of his art and craft and free work periods in order to give time to the cramming of facts for examinations, and this just at the time of adolescence when youth needs, more than at any other time, care in the training of the emotions and additional channels for their expression.

Public Opinion

Again we agreed that it was not the educational authorities who were blocking the way to the New Education, but public opinion. In the U.S.A. there are many organisations devoting themselves to the education of the public, and particularly the parent, to bringing the parent into closer touch with the school so that not only may the parent co-operate with the school but that the teacher may know something of the home life of her pupils. In this work of the education of public opinion the New Education Fellowship seeks to join in an increasing measure, and new plans have been considered with this object in view.

As an instance of the misunderstanding of the public there appeared recently in the daily press a superficial criticism of the remarks of a certain lecturer who said that her pupils were allowed to "waste time" if necessary. Are we to consider that all time not spent in acquiring facility in the three R's, in imbibing facts doled out by the teacher, is wasted time? Is it not necessary that a child should first of all find himself, measure his own capacities, rather than be set continuously into a rut prepared for him by the teacher? The end of education is surely that one should be able to live and serve life and perhaps the only question we may ask concerning the education of another is, as Mrs. Marietta Johnson suggested, "Is he pleasant to live with?"

Organisation of the New Education Fellowship

It was generally felt that the moment had come when advocates of the New

Education should be more closely linked within an organised movement. The next few years were considered to be very critical ones in the history of our civilisation. Believing as we do that the New Education has something very definite to contribute to this transition period, when the forces of the old world are still raging and the strength of the new is not yet sufficient to create for itself a definite form of expression, we discussed plans for making the N.E.F. more effective in order that its members might form a channel for wider propaganda work. Details of these plans are given in a separate leaflet enclosed in this number of the magazine. We ask members to help to the uttermost in any way they can.

The Fellowship is more than a band of people trying to express certain ideals. It is a great reservoir of force in the Collective Unconscious which can be drawn upon by individual members. In moments of loneliness and discouragement a member can feel that the strength of the whole Fellowship is with him. The power which flows from union will enter into him and a new vitality infuse itself into all his works. He can contact, through his unconscious, the ideas and inspiration of the other members and gain enrichment.

Re-creating the Teacher

To sum up, the New Education is an attitude towards Life as a whole. It means changed values that have emerged from a challenge to outworn ideas. As far as teachers are concerned it is not a matter of studying many new methods but of studying themselves, of freeing themselves, of discovering if they are channels for the expression of the phase

of race consciousness now emerging, of asking if they express in themselves, in however small a measure, the new urge towards synthesis, co-operation and service. The teacher who is still bound by sex repressions, strong prejudices, sectarian dogmatism, rabid political opinions cannot create a free atmosphere for her pupils.

The message of the New Psychology to the teacher is not that she should use it to analyse her pupils but that it should aid her to a more complete knowledge of herself and lead her to a re-creation of herself. The life of the teacher must flow freely towards many different forms of experience, for from the richness of the contacts which she makes in her own life will come the wisdom with which she will serve the needs of her widely differing pupils. In the end only Life itself can really teach.

As Prof. Marcault told us, the world goes forward on the feet of its geniuses. It is the genius who creates the age, who sums up in himself and embodies for all men some newly revealed purpose of life, some new expression of the life force coming to birth first in himself and later in the whole race. It is in this period of the parting of the ways, when it is still doubtful to many whether the old will not triumph temporarily over the new and bring the world to catastrophe, that the teachers have in their hands the direction of the destiny of the world. It is for them to release in their pupils the special potentialities that are needed for the New Age—potentialities which will render the children effective instruments for the moulding of the world closer to the ideal of Freedom for Service, in the light of which they have lived at school.

THE PSYCHOLOGY OF THE NEW EDUCATION

The Psychology of Creative Consciousness

By Emile Marcault

(Formerly Professor at the Universities of Grenoble and Pisa.)

THE New Education has now proved by unquestionable evidence that far better results can be obtained by the release and culture of creative consciousness in the child than by the feeding of undeveloped faculty. But advance in practice has not been followed by equal progress in theory. Now can a psychology of the creative forces in consciousness, as such, be arrived at?

To the psychologists of yesterday such a question will sound wild phantasy: the eye sees and sees not itself; even introspection is extrospection; we only know *form*: (structure and function), never the *life* that animates structure and differentiates in function.

Contemporary psychology has nevertheless shown that consciousness can feel the undifferentiated energy that manifests through the complex organism of differentiated faculties. Thinkers like W. James, M. Bergson, B. Croce, G. Gentile, affirm with the mystics of all ages that man can, by an intense and continued effort of concentration, withdraw from his objective self, and sense the flow of creative life that is his own consciousness. But, from the psychology of that "intuition" idealists pass too soon to its metaphysics, and mystics to its religion (which is affective metaphysics). Let us try to deal with its psychology.

Our starting point is the experience, now described by the New Psychology, and verified in many departments of psychic life, that consciousness is an outgoing flux, a creative force objectivising and differentiating into faculty, and that

man's simplest and most fundamental structural scheme is represented by the two selves of the dual man (*homo duplex*): the one objective, empirical, instrumental, and the other subjective, real and creative, together with their plane of division.

Over that fundamental structural frame let us now conceive the fundamental mechanism of consciousness. In everyday life, following the outward going flow of objectivising consciousness, we identify ourselves, illusorily, with our objective self and its activities; but whenever we have to interrupt the work of its automatisms, whenever some problem is put to us that we must solve, when instead of adapting its organisms to outer environment, we must adapt them to our real self (interest, need, creative tendencies or volitions, etc), then reflection, i.e. the conscious division of the two selves, occurs, and out of the subjective, a new synthetic object is projected, whether concept (cognition), moral decision or scheme of action (volition), expressive form (art), attraction or repulsion (emotion). Sometimes this act of reflection, and consecutive objectivation, instead of referring to some particular function and to a partial synthesis, refers to the whole, is the highest form of consciousness of which we are capable; then we stand to the full height of our spiritual stature. But the projection we now make is an addition to our objective self, and we *grow spiritually*.

M. Bergson reserves the term intuition to these latter experiences, and he

describes them as rare occurrences. They are only exceptionally important cases of the most ordinary, fundamental act of consciousness, viz., that inward and outward going of conscious life, the ebb and flow, the pulse or breathing of spirit, the act through which spiritual life manifests and evolves. But these experiences need not be rare if we co-operate with nature, cultivate intuition in ourselves, and educate it in children. So that if education is, as it undoubtedly is, the helping of the growth of wisdom, then it ought chiefly to be directed to that objectivising of the subjective, with its resultant release of creative consciousness.

Intuition, to us, is then pure mechanism, irrespective of its contents. In the majority of adults, it is concerned with vivifying the automatisms and is a mere reflex; and only in rare and fortunate moments is it concerned with growth, whereas the child is, when left to himself, in an almost continuous state of intuition; therefore he grows. But the distinction will serve as showing that whereas *instruction* has to do with the reflexes (adaptation of the automatisms to the environment, social or natural), *education*, properly so called, has to do with growth, i.e. with creative energy. We do not deny the importance of the automatisms, especially as they form the "subconscious" with which psycho-analysis chiefly deals, yet most psychic troubles are due not to lack of adaptation of the automatisms, not so much to environment as to the inner self, so that the psycho-analyst cures these troubles by conducting the "complex," from its beginning, under the objective vision and consecutive mastery of clear consciousness. The Educator, therefore, should aim not merely at releasing the creative faculty, but at insuring the mastery of consciousness over its mechanisms, as one by one they are energized by its outflow. But we must leave that part of our subject aside, and deal only with growth.

Having thus briefly touched upon the structure and the functional mechanism, we must now say a word on the *nature* of

subjective, the real self's, consciousness. To compress many remarks into one inclusive term, we must describe it, after its psychologists, as *an absolute*, realizing as it does the total unity of the functions that differentiate in objective life, and the unity of subject and object. Thought, emotion, will, the old time faculties, are fused together in the act of intuition: the intuitive of knowledge knows the truth he discovers, but at the same time he feels it admirable and is compelled to express and communicate it. The intuitive of emotion, the mystic, loves the divine that manifests itself to him, but he also knows it to be Truth and is under an imperative to reveal it to his fellowmen. The artist does not only feel the splendour of the beautiful; he knows it as Truth, and wills it as Good . . . etc. In a strictly psychological sense, the absolute is the form of subjective consciousness; knowing it as such we shall be able to follow its evolution and trace its stages.

Let us now observe that mechanism at work and obtain a broad idea of its motion. Comparative observation of two individuals of very different evolution shows that the two selves (subjective and objective) and their dividing line occupy specifically different positions—for whereas in the cultured man, in the genius, abstract thought, for example, is objective as such and can be reflected upon, the ordinary man is incapable of reflecting upon it, it remains subjective and at best he will express it indirectly through some illustration (proverbs represent this stage in evolution). Similar differences can also be observed at different periods in the life of the same individual; for the 17-year-old youth whom we find in the upper forms of our public schools is unable to express abstract thought abstractedly and analyse it by direct vision, but will do it easily at double that age, and will pin thought before "his mind's eye," as an entomologist pins an insect under his lens.

We might repeat the same observations with any other function of consciousness,

emotion, aesthetic creation, action in the natural or the social environment; whether in the individual or in the social scale of evolution, the level at which the dividing diaphragm between the two selves finds its highest possible place, is characteristic of a specific grade of evolution; it marks, as already said, the spiritual stature of the man.

With this clue to intuition as an evolving phenomenon, we may now trace the evolution of creative consciousness through its successive stages, following the progress of that absolute-feeling that characterizes it.

Sensation

The whole of consciousness is subjective in the new-born child (instinctive); it even seems to extend outside the body, and diffuse into the outer world. There is no dividing line between the two selves; there is no "outside" for the baby—only little by little, under the pressure of exterior and physiological impacts, i.e. of sensation, will the subjective be pushed back and "within." For years the absolute of the subjective self will fix on sensation, and manifest through perception; all the other functions remaining subjective. Pure objects do not exist; they are part of that stupendous fantasmagoria of subjective consciousness, whose absolutes impose themselves on them; they participate in the child's inner life, and are perceived as the child wills, needs, desires, to perceive them. *Animism* is the effect of this absolute of perception. It is the *name* that, in a slower process of construction than is generally supposed, forms the nucleus of objectivation that will provide consciousness with objective "things" and an objective self—comparison, experiment, classification, mutual checking of sensations, and the development of language, organize perception into the first "layer" of the objective self. The intensity of concentration of which a child's perceptive attention is capable (in opposition to the blank stare of the deficient) is a sure sign of the absolute of creative consciousness. At the end of

that period (4 to 7 years)* perception as such (not only sensation as too often said; should be wholly objectivized, i.e. matter for reflection, and constitute a clear, precise, reliable *instrument* (not only organ) of consciousness. Education by artificial reproduction of the natural environment and competent guidance should help the child to objectivise his perception as an absolute, and master it.

Action

Now the dividing diaphragm has been raised to a higher level, and the subjective self now manifests its absolute through action. From 4—7 to 10—14 years the child's creative consciousness will express itself in action and impose itself on the outside world, which becomes part of his scheme of action. His invention is *real* to him, his only reality, and when left to himself he will reach in active attention a degree of concentration of which very few adults are capable. A chair will be a horse, a tree, a house, according to the absolute of action which for the time objectivises, and he will live his absolute by being a hero, a perfectly successful general, knight, hunter, explorer; the active superman is the only real man to him. The higher functions of consciousness, emotion, thought, etc., are as yet subjective. When other people's or animal suffering is part of his active scheme, he inflicts it with curious and "unfeeling" interest. "*Cet âge est sans pitié*," says Hugo. Rightly then has the New Education affirmed the necessity of educating all the functions of consciousness, including those as yet subjective, through action, the absolute of the time, the only one in which the child's creative, i.e. growing consciousness, is really present. The Montessori system, the "*Ecole Active*," are true applications of exact

* It will be clear from the foregoing remarks that the limits of this, and other, periods of development vary according to the grade of evolution to which the individual child belongs, and are specific characteristics of that grade. Inequality is a natural fact; education must therefore be individual.

science. Education should at this stage aim at helping the child in this process of objectivation of action, raising its ideal to the highest; usefulness, co-operation, service, chivalry (the child at that age is capable of no other form of religion) and guiding him to form it into a strong, reliable and controlled instrument of consciousness.

Emotion

When activity, as such, has been objectivised, the subjective self has been raised to emotion (10—15 to 15—18). In spite of the development of the automatisms of logic due to action, they are as yet subjective and made subservient to affective interests, and thought aggregates, as educators well know, round nuclei of emotion. How many a boy's career has been misguided because success at school has lain, not in the line of his best faculties, but in that of the master he loved best. This period is unfortunately, through ignorance in psychology, the most neglected in the child's growth: because feeling lends its vivacity and ardour to the workings of thought, education is made excessively intellectual. However it is not in thought, but in feeling, that the real interests of the adolescent lie, as the Greeks, the most harmoniously developed people emotionally, well knew. Education at that age should therefore concern itself chiefly with emotion, helping the youth (or girl) to objectivise his creative forces as emotion, to organize and master affective automatisms, the more so as they link themselves with the corresponding awakening in the body, puberty. Practically all moral troubles in later life are due to neglect, and consequent deviations, of emotion in adolescence. If thought can healthfully be reached and cultivated, then, it must be through the highest forms of emotion; the worship of greatness, art, poetry, the drama, admiration for the heroes of science, literature, art, social service, rather than by the teaching of "disciplines" as ends in themselves.

Reason

Thought is only objectivised, and felt as an absolute, in what has been called the second adolescence (16—21 in the most advanced). Its culture can then rightly be entrusted to the scientific methods of the University. Reason is the ideal of this phase, the science of moral life, what the Renaissance called "Humanism," and, in fact, with this period the growth of the *personal* man is achieved.

Social and Cosmic Sense

Yet it has wrongly been taken for granted that growth then ceases; the psychology of creative consciousness shows that only one aspect of its absolute, or unity, has been manifested as yet. Unity manifests in the multiple as *relation*: up to now only one series of relations has been objectivised out of the conscious unit: the relations with its *personal* organisms:—with the sensorial organism as perception, with the motive as action, with the affective as emotion, with the thinking as reason. But the heterogeneous unity of the subjective contains other possibilities of relationship.

These organisms have been evolved in the sub-human phases of the race, and it is only the addition of the higher conscious unity that makes them human. The other possible *relations* are those with other human selves—expressions of the social sense—and those with the universe—expressions of the cosmic sense. The social sense manifests as conscious absolute and objectivises, when it does not remain subjective, in the first part of adult life, and the founding of a family, the activities of the citizen, are its expressions; the cosmic sense occupies, in the most advanced "élite," the second half of the mature period, and the individual philosophy of life, what is called experience, wisdom, is at our imperfect grade of evolution the expression of its absolute. If there were no such growth of the properly human consciousness in mature life, nature probably would not have provided for the co-

existence of three generations of men. Education should then be prolonged much further than it actually is, and higher culture for adults should be organized, not as commercial enterprises, as it is now, but as "Civil Service," as progressive nations (Denmark, for instance) have begun to do.

Collective Consciousness—Action (IXth to XIIIth Centuries)

But we must leave aside all detailed examination of the most important psychological problems here raised, and pass on, following the same method, to a review of the evolution of collective consciousness; we will choose, for that purpose, the historical series best known to us, our own Christian European civilization. Few records have been kept of its first beginnings, and we cannot enter here into a psychological survey of them; it would lead to more discussion than analysis. But the next period is very clearly characterised as the manifestation of creative consciousness, or the objectivising absolute, through action (IXth to XIIIth century). Society organized itself through and round an absolute of action: its Ideal was the hero of action, the Knight; its Religion the placing of strength at the service of God's will revealed by the Church; its morality and philosophy the code of chivalry. The whole social fabric was built on the frame of Knighthood, and at its apex stood the Great Emperor and his Peers. The literature was an expression of the same absolute of action, the epic poem, which is found, as a spontaneous form of art, at no other period in the life of a race.

Emotion (XIIIth to XVIth Centuries)

Again with variable limits, but broadly from the XIIIth to the XVIth century, the Emotional period set in, with its double affective absolute, the religious and the profane, and consequent divinization of their objects, the Church and the Virgin—and the Lady. The Church became the prominent power in politics, and Woman in Society. Philosophy was but

logic placed at the service of faith, the "*Summae Theologicae*," systematized revealed truth (thought as such was yet subjective). Emotion was brought into the epic, and the "chanson de geste" became Romance; and lyric poetry, religious and profane, expressed the absolute of love.

Reason (XVth—XVIIth Centuries)

Then after a transitional phase in which Allegory marked the dawn of Thought projection as such, the Renaissance period expressed its absolute of Reason. Plato, the philosopher of a similar period in Greece, and his divinized Ideas, became the prophet and religion of the next centuries (XV—XVII). Science then, and only then, became possible, as it required the faculty of objectivising abstract thought as such, and of placing it, as object, by the side of phenomena. From such union emerged law or principle; the experimental method organized that projection, as the Science of Government organized society round the unity of Absolute Monarchy. Philosophy exalted reason into an absolute of knowledge in the doctrine of innate ideas (Descartes), whilst poetry glorified it in the intellectual lyric of Humanism, and the Reformation affirmed the absolute of reason in Religion.

Social Sense (XVIIIth Century)

With the XVIIIth century the absolute of creative consciousness developed into the social sense. The notion of Absolute Monarchy of the preceding age came to be questioned as relative; man knew himself as a social creature, and objectivised, i.e. reflected on, his new absolute. The Proclamation of the Rights of Man as citizen marked its triumph in politics, and social science as such started on its as yet incomplete career, whilst "Romantic" poetry expressed in word-rhythm the same absolute, exalting the social consciousness until it embraced the universe, and Nature participated in it and became confident, sister, mother, lover. Philosophy discarded the absolute of knowledge and

affirmed that of the social sense as the Imperative of Duty (Kant), which, rightly translated, means the Ideal of Social Activity.

Cosmic Sense

And we come to our own times, when a new absolute comes to the fore and projects itself as Cosmic sense. Religion tends to become super-confessional and politics super-national. Philosophers objectivise what Kant and his time had left subjective (*a priori*), viz., space and time; and scientists looking at the world through the new absolute find that in fact experience shows space and time to be truly relative (Einstein's Theory of Relativity), and look for some new and more truly Cosmic absolute upon which to base their calculations. Yesterday's metaphysics and mysticism have become today's psychology; man knows himself more and more—as the New Education affirms him to be—a spirit, and the science of spiritual man, evolving as a natural being in a spiritual universe, is making itself evident in many directions.

Thus, by progressive objectivation through the psychic organisms, the creative forces of subjective consciousness create and organize the objective self: images, activities, emotions, concepts, social and cosmic relations, successively pass out of the absolute subjective unity into the organized objective synthesis of the outer self. From birth to death, this psychic unit projects its unity as relations with its triple environment: personal, social and universal, and organizes these links into one instrument of action. Education should help that process, leaving full freedom to the creative self, stimulating its highest possibilities, and at the same time insuring its full organization into, and full mastery over, its objective self. This is, in fact, what it has ever done, in every creative phase of

evolution: Montaigne educated creative consciousness as reason, and Rousseau as the social sense. The New Education corresponds to the new conception of Spirit as an individual unit evolving in a spiritual universe.

One point more need be touched upon in conclusion, namely, the link that exists between individual and collective evolution. The law is that collective consciousness evolves through the evolution of the individual. The greatest in any social group render possible the evolution of those lower in the spiritual scale, by objectivising a layer of subjective consciousness not yet projected in that group. As the "genius," concentrating his creative forces on the absolute of the preceding creators of culture (science, art, social activity, etc.) objectivises it and finds it relative, and inserts it into some broader and more comprehensive synthesis, the expression, or projection, of his new absolute (its socialization, as M. Bergson calls it) will enable his nearest of spiritual kin, pupils or disciples to repeat after him an act of intuition of which they would of themselves have been incapable. They will grow through his growth. This is no aristocratic theory, unless the aristocracy be that of sacrifice and service. For that law is not true of the genius only; it holds good at any level of the spiritual ladder which we call society; by raising our own plane of life, necessarily we raise the plane of life of those in our social group (or zone of influence). Nature herself teaches us that *Education* is the law of human evolution, not struggle for life, but Service for life, and it may well be that, of the New Era into which we are now entering (it has fitly been called the "Era of the Child"), not the Knight, not the Priest, not the Philosopher or Scientist, not the Politician, but he who will include them all in a higher conscious synthesis, the Educator of the Man-child, shall be the prophet.

Psychological Types

By Dr. Adolphe Ferrière

(*Director of International Bureau of New Schools, Geneva.*)

(*Résumé.*)

In childhood and in the human race psychological types show a succession of phases in which predominate, one after the other, the following characteristics:

Sensoriality (in primitive hunters and in childhood from 0 to 6 years of age).

Imitation (in patriarchal life, in ancient cities and in childhood from 6 to 12).

Intuition (in revolution and renaissance of the Middle Ages and in adolescence from 12 to 18).

Reason (in the spirit of co-operation with the community and in youth from 18 to 24).

Consequences:

1. In education, to utilise the ancestral instincts is to enhance the child's power of individuality.

2. Each type of adult has, in his childhood, a corresponding phase of greater development, precisely the one in which predominates the faculty that characterises him.

3. With regard to normal individuals pathological elements are fewer in sensorials than in conventionals, intuitives and rationals in whom they increase proportionately from type to type in the

above order. Each type has its sublimated individualities. No one should try to imitate a type other than his own. It is in the sublimation of the characteristics of his own type that lies the superiority of each being.

4. Sanctions vary according to type: for sensorials rewards and punishments, for conventionals appeals to honour, for intuitives appeals to the heart, for rationals appeals to reason.

5. To each type a different form of religion appeals: to sensorials, animism; to conventionals, Catholicism; to intuitives, Protestantism; to rationals, the religion of the Spirit.

In order that the child may adapt himself to the New Age his creative energy must be freed harmoniously, his special type must be taken into account, and he must be allowed to realise all the individual, altruistic and spiritual qualities which are inherent in him and which appear in his personality in ordered succession as indicated above.

* Full text in French appears in French edition "Pour l'Ere Nouvelle" for October, 1925, 2/2 post free from 11, Tavistock Square, W.C. 1.

Dr. Jung's lecture on "The Importance of the Unconscious in Individual Education" being too long to include in this report and being too valuable to be shortened will appear in a future number.

Dr. Decroly's paper (read by Mlle. Hamaide) on "Liberation of Interest" will also appear in a later issue. It appears in full in "Pour l'Ere Nouvelle" for October, 1925.

Education and Freedom, by Dr. Buber, appears in full in the German edition for October, 1925.

The Underlying Philosophy of the New Education

By Dr. Harry Overstreet

(Prof. of Philosophy at the College of the City of New York.)

(Résumé.)

Dr. Overstreet maintained that the spirit of John Dewey was the main-spring of the philosophy of the New Education in America. Dewey protested against the devastating dualism that colours so much modern thinking; the division of man into body and mind had produced a set of problems that were totally unreal. We had broken life into two parts and killed the spirit of life. In education this dualism showed itself as follows:—

1. A dualism between learning as a preparation for life and learning as life itself.
2. A dualism which regards the mind as the instrument of learning and the body as a necessary appendage.
3. A dualism between intellect and emotion, intellect being considered proper to the schoolroom, emotion to the playground.
4. A dualism between the consideration of the individual child as the centre of education and the consideration of the child in relation to his social environment.
5. A dualism between the subject to be studied and the situation in which the subject is to function.
6. A dualism between the school world and the real world.

A characteristic of the old education was that it had sought to cultivate intellect apart from interest.

In Dewey's Laboratory Schools the children were *living*, not preparing for future life. Instead of cultivating the mind alone the human individual was

regarded as a mind-body unit. Thinking took place in both body and mind, both being part of the whole organic process.

Dewey's schools started their education from the emotional life, tapping the interest of the child first, and by that interest awakening the intellect. Life in the school must be lived in and with the group, and *within the group* should play the individualising influences necessary for each child. The spirit of social work in education was essential.

Children must be put into situations not subjects.

The Project Method, by which some object of research is chosen and the children left to find out all they can about it from their environment, developed the spirit of initiative and co-operation. A child did not want to be given things to do, he wanted to find things to do for himself.

A few of the dominant ideas concerning the New Education in America were as follows:—

1. The first step in education was to arouse curiosity; education began with wondering about things.
2. Success for the child should be progressive. He should never be defeated by tasks beyond his powers.
3. Speeds should be individual, each child progressing at his own rate.
4. The child should develop powers of self-education, self-learning.
5. The teacher must co-operate with the child so that he may know why certain work is being done.

Mental Hygiene Through Education

By Dr. Eleanor Crosby Kemp

(*Clinical Psychologist and First Vice-President of the New York League for Mental Hygiene of Children.*)

By Mental Hygiene is meant health of mind and of body, as the two are intimately connected. By Education is meant not merely instruction in school subjects, but that process of growth through training and environment which leads the child to his or her fullest possible development of mind and body.

Those who are mentally ill are often erroneously called insane—a word meaning without a mind. But this is an incorrect term, the so-called insane are often very brilliant in intellect, but their minds do not function correctly or in unity. There is a split in the personality. When this rift, which is common to us all, becomes so large that the person cannot function in society, or is a danger to himself or to others, he is then considered legally insane and incarcerated in a mental hospital. Mental Hygienists, especially those interested in children and in adolescents, are certain that much of this so-called insanity is preventable by proper environment and education.

If parents, teachers and physicians can be taught how *wisely* to release Creative Energy not only will there result better education of youth, but much also will be gained in preventive, mental medicine. In fact most psychotherapists admit they can do little of lasting value without the intelligent co-operation of parents, teachers and ministers.

The aim of the New York League for Mental Hygiene of Children is to educate public opinion in preventive, mental medicine by working for the intelligent co-operation of physicians, psychologists, teachers, parents and ministers, believing that such co-operation will lead towards the attainment of fundamentally educated persons, who will add to sound scholarship a purpose in life and minds free from fears, obsessions and prejudices.

A study of the early years of childhood from birth to school age has assured a group of scientific psychologists that this co-operation for mental hygiene must commence at home, at birth, and be continued through school life if the greatest good to the future generations is to be secured.

The study of the first few years of childhood by the eminent psychologist, Dr. John B. Watson, of John Hopkins Hospital and University, is most significant to the psychotherapist who would prevent, rather than cure, neuroses and psychoses. Dr. Watson, assisted by graduate students in psychology and medicine, made a study for five years of about 1,000 babies born in the Maternity Hospital of John Hopkins, Baltimore, U.S.A. In all these thousand children the only fears found to be innate were protective fears, passed down from their forbears from generation to generation—they were fear of falling, and fear of thunder or a loud noise. Rage was also found to be instinctive, or reflex, when the child was repressed. A soft pad holding the new-born baby's head brought forth at once expressions of rage in his face, and hands and feet moved to free his head. Fear of animals and fear of the dark, and other strong destructive emotions found so frequently in psychopathic cases, were lacking in all these children. Only fears and repressions that lead to life's protection were innate, all others are acquired-conditioned reflexes, for they are conditioned or caused by faulty environment, training or up-bringing.

For instance, one child who was born in the hospital and kept under wise care for three years, loving all the animals she saw there, cats, dogs, monkeys, etc., was sent home. The mother one day left this child of three years of age in her

carriage while she stepped in a store to do her shopping. In her absence a mischievous boy threw a cat into the baby's carriage. In his wild efforts to free himself the cat scratched the baby who screamed for help. Returned to the hospital, this child that had loved all animals now feared not only cats, but dogs, monkeys, etc.—there was a transfer of fear to all animals like cats.

Hysterias, phobias or fears, repressions, etc., are found daily in the mental life of all patients by psychotherapists. They cannot fail but see the significance of this epoch-making research of Dr. Watson. Such fears are acquired, not innate, and can be prevented if proper environment and education or care are assured the child. On the other hand, wrong environment, faulty education leading to wrong associations and projections are etiological factors in many neuroses and psychoses. These are preventable by proper care or education on the part of parents, nurses and teachers.

Love for mother or nurse, Dr. Watson found, was also innate, not learned. Every child responds to the love and care of those who minister to his wants, physical and mental. The great crying need in the life of all children is love. Love of mother is pre-eminently the best. The woman who does not feed and love her children loses as much as the child. Which of us, as psychotherapists, have not had to consider the environments of home, the lack of love in the family, the jealousies, hatreds, and repressions, the misunderstandings and the neglects of parents as etiological factors? Are they not largely the cause of many mental breakdowns? More real love would save many a young life from the wrong path. Mental Hygiene seems a cold term to use when one asserts it is the result of normal love, but alas, mental illnesses are the result of the lack of this same love.

In the light of this scientific research let us see what fears and repressions are found resulting from school training.

Fears are the deep cause of many functional, nervous diseases. Many

children fear to go to school. The very building looks to them like a prison with its iron doors and high walls. They fear the teachers, who fear the principals, who fear the superintendents, who fear the members of the Board of Education, who fear public opinion! The effect of this attitude of mind has never been studied hygienically. The child is the victim. It leads to that feeling of inferiority we find in so many children educated in our school system.

Consider the effect of success and failure in the life of the student. Dr. Terman, of Leland Sanford University, California, states that annually in U.S.A. 500 boys and girls under 17 years of age and 2,000 under 21 years of age commit suicide, due to discouragement and despair.

So rapidly has this tendency grown since 1918 that a Society was formed called "Save-a-Life League." It reports:—

1919—447 suicides.

1920—708 „

1921—858 „

All under 17 years of age.

Note the second year is 50 per cent. greater than the first, and the third 80 per cent. over the first.

The reasons given in most cases were discouragement over school work, fear of failure or disgrace. The hygienist would explain it thus: the children grow morbid over examinations, an intolerable position is created, a defence mechanism is sought; suicide is suggested by reading accounts of these in newspapers. Do not such facts show that the schools are partly responsible because they so often neglect the emotional and volitional side of the child's nature?

A study of a large group of children leaving schools in Chicago brought forth such comments as "The teachers are too cross," "What you learn in school is not much good in life," "I want to do something, not study books," etc., etc. This study also showed how little the emotional and volitional life was helped by purely intellectual

work. Should such failures ever be possible, and should the child feel that education, which is given him as a help, will prove his undoing?

There has been in education an unhygienic cry for *all-round* development. Because eagles, pelicans and ducks are all birds, shall the eagle be made to swim like a duck, the pelican to fly like an eagle? This method would be the failure and despair of eagles, pelicans and ducks. If we ought not to standardize birds, how much more absurd is it to standardize human beings. No wonder there are found so few mental giants, in spite of the great growth of our educational institutions. By repressing, instead of educating, we are levelling down the great minds to a so-called norm. Standardization is unhygienic. There is no norm—says Mental Hygiene.

The tendency to-day, through the widespread use of standardized intelligence tests, is an over-accentuation of the intellect and a belittling of the emotions and will. It is possible to measure, more or less exactly, the developing intellectual powers of the child, but because the emotions and will are not thus measurable, they have been neglected in gauging the mental status of pupils.

Education admits to-day it does not know its aim. Mental Hygiene does. Educators set a chronological age for school entrance, some add to this an intelligence age. But Mental Hygiene would have the entering pupil examined as to mental and physical traits. It would have parents and teachers know what are the signs of healthy mental and physical habits. With this knowledge the teacher would, on a child's entrance to school, leave him alone to find *himself* in his new environment, rather than bend

all energies to fit him into a rut. The teacher would encourage and direct spontaneous development. This leads to natural and orderly associations. Interference by teachers often destroys initiative and originality. Those conversant with the principles of Mental Hygiene would let the child work off his own ideas and correct these associations before bringing their ideas to the growing child. It is essential to true development that children gladly learn, step by step, those associations suited to their age. We know neurotic and psychotic conditions are often due to faulty associations garnered in school.

Through wise handling undue inhibitions and repressions will be avoided and necessary inhibitions will be willingly learned. The child comes to school with many inhibitions learned at home through the mistaken efforts of a dominating parent, and the overcrowded curriculum often adds many more, to the unbalancing of the later adult mind.

Character is what we are building. In the words of Dr. Jung, "Character is the measure of sincerity with which an individual creates for himself a positive adaptation to the essential elements of Life." Again, Rodin defines Art as "bringing the essential thing to perfection." To be a Mental Hygienist in Education is to know that the development of character is an art, to know the essential needs of the child in each of his stages of growth, and to help him to self-expression. For each one must create for himself a positive adaptation to the essential elements of life. The great parent or teacher does not drive, domineer, or even lead, but is ever present with "the light touch" of the artist to direct, and only when direction is necessary.

THE "LABORATORY" SCHOOLS*

Co-Education at Bedales

By Oswald B. Powell

(*Bedales, Petersfield, Hants.*)

(*Résumé.*)

I have worked with the Founder and Headmaster of Bedales School since we began in the year 1893 with three small boys. The School has been in existence only 32 years and during only 26 of those years have girls been present in the School. Boys and girls now number 230.

One must lay stress on the fact that the School is in England. In order fully to understand the conditions of our little experiment it would be necessary to pass in review the History of Education and of the emancipation of women in our country. The time at my disposal however makes that impossible. It is unnecessary to remind you that during the 18th century and most of the 19th all women who were not Queens or peasant women—roughly speaking, all women of the great middle class—were expected to be and were bred to be parasites—to be delicate, ornamental, subject in all things to men's convenience, or to be merely domestic drudges, and those who received education were taught to remember that any learning they acquired must never appear to be deep.

The School, consisting of three boys, three masters, three mistresses, met for the first time in January, 1893, in an old country house in the beautiful county of Sussex. Bedales began as an attempt to break away from the old traditions of the Middle Ages which had held sway with little change for centuries in what are called our great Public Schools. By the term *P.S.* in England is meant those

Schools founded mostly by the wisdom and generosity of Princes or of wealthy merchants in which for centuries the boys of our governing class, and later of our successful manufacturing and commercial classes, have been brought up, such as Eton, Harrow, Rugby and other less ancient foundations. All of them boarding schools for the fairly well-to-do from 13, 18 or 19 years of age. The term *Private School* or *Preparatory School* means smaller schools where younger boys are prepared for scholarships or entrance into the Public Schools.

Bedales aimed at being neither the one nor the other. Amongst other things Bedales was an attempt to get away from the snobbery of the Public School of those days, to get at the realities behind books, ink, and paper, to preach, or rather to *act*, a gospel of simple and wholesome living and of the dignity of all honest work of head or hand. And whereas in the Public Schools women were as little seen as in a Monastery, we were convinced that there could be no sound education of boys without the help of women, and we had a great desire, at the same time, to bring about a change in the attitude of the ordinary bourgeois English boy of the period to women in general.

Into this School, whose numbers had grown in six years from three boys to 58 boys, four little girls were plunged in the autumn of the year 1898, but it was not until the School moved from the old house in Sussex to our present quarters in

* The "Laboratory" Schools is the name given to private schools in which experimental work is being tried. Many of the methods found successful in these schools are later adopted by the State schools. They are thus "laboratories" for the testing of the new ideas in education.

Hampshire that the girls began to take a position in the School that could justify the term "Co-Education." When the move was made in 1900 a whole new school was built on some 150 acres of land and the house that was already standing on the property was adapted to hold some 30 girls—at the time of the move there were seven. This house is separated from the boys' house and the rest of the school buildings by a breadth of lawn only. From now on the girls became an organic part of the whole, sharing on fairly level terms in all the work and in the social life. Their numbers increased steadily, not approaching however the number of the boys until the period covered by the war. Eight years after the move for the first time in the history of the School a girl became Head of the School—not an English girl, a Russian—other girls became Prefects.

In 1910 a girl became Editor of the *Bedales Chronicle*, a monthly periodical conducted entirely by the children themselves. In 1913 again a girl became Head of the School, a post which involves at Bedales a great deal of responsibility, calling for great powers of organisation and tact in dealing with both children and teachers. The girls had made their own way to these positions, from those unpromising beginnings which I have outlined, without any artificial pushing or backing from the Headmaster or the grown-ups. The development of their position in the School was a reflection of the changing attitude of the country at large.

I fear that it is beyond my powers to convey to you the sense of comradeship and co-operation and joint responsibility that had begun to manifest itself and which has been growing steadily ever since. What I am supposed to be telling you about is "Co-Education at Bedales," and it cannot be done without describing in detail all the activities of the place, and that is impossible.

Class-work in common it is not difficult to picture. In this, I fancy, the teachers, more especially the masters, who had been

brought up themselves in the rough and ready barrack discipline of the Public Schools, very soon discovered that many of the traditional means of discipline had no sound foundations. The unnatural separation of boys and girls for instruction tends to produce a narrowed and artificial and formal attitude in both teachers and taught. The natural mixture of boys and girls produced a family feeling, helped them to become their own honest selves. We have never had any system of competitive marks and have never found either boys or girls requiring such stimulus. The School curriculum up to the age of 15 or so is the same for all; after that age specialization is possible for individuals, regardless of sex, but in accordance with the bent of the individual or with his or her future career.

We had had within the School from the time that growing numbers made it possible or desirable, a system of forms, groups of boys and girls of about the same age, numbering usually about 15, in the charge of some master or mistress. Each group met every morning before the day's work began for a few minutes, had special evening times for reading aloud or social games or talk, and on Sunday evenings would meet at the private house of their form master or mistress. The presence of a reasonable number of girls in each such group at once made a difference of atmosphere that made for true sociability.

I should have said that in 1902 a Junior House had been opened to which day-children and others came at the age of 5 or 6—boys and girls—and these were being gradually drafted into the main School, thus extending the range and scope of the mixed bringing up.

To return to the curriculum in the main School. The girls from the very early days had Swedish gymnastics; the boys military drill, until the proved advantages of the Swedish system led us to apply it to the boys also. A trained mistress has always taken the girls for this and a trained master the boys, including in the course for each one lesson

a week on the human body. This has been supplemented of late years by talks on Biology by the Headmaster to a group of (some 10 or 12) senior boys and girls together. This is an entirely voluntary class arising from a demand made to the Headmaster by some of the seniors, boys and girls, that he would talk to them together on this subject.

Then there are the various Societies run by the pupils themselves—Scientific, Archæological, Dramatic, Musical, Social Work. In all these the girls have come to take a full share. Especially I would like to emphasize the value of the combined work in choir and orchestra. Choral works are now possible which would be impossible for a girls' school or for a boys' school. A choir implies the expression, the controlled expression, of a common emotion. Singing together has a subtle virtue of its own—is more symbolical of the communal life than anything else we do together. Our Sunday evening service includes an address or talk from some member of the staff, man or woman. The School has from the outset kept itself free from any direct connection with the Church of England or any of the numerous sects that flourish in our country. This is an important point which concerns the question of "Co-Education" no less than the other aspects of our life.

Of organised games I have said little. In the Junior House, football, cricket, lacrosse are played alike by both together. In the Upper School amongst the younger ones cricket is played together. It has occasionally happened that some girl has shown such aptitude and skill at cricket as to play in the Boys' First XI., but it has been very rare, and then one has to consider the prejudices of outside opposing teams. Girls' cricket is a different thing from boys' cricket and there is nothing gained by blinking the fact. On the other hand, the girls play lacrosse in the two winter terms while the boys play football. Lawn tennis in the summer is played by both. A good deal of dancing

goes on at all seasons, both folk dancing and "ball-room dancing."

I should add that the School life of Bedales does not end abruptly with the closing of the School course. There is a close connexion between Past and Present. At the end of the Summer Term, when the School year ends, we have a gathering of Old Bedalians at the School. Most of the present School go off home. Some 30 or 40 of the older boys and girls, instead of going home at the end of the term, stay on for three or four days for the Re-union, to which old scholars are invited to the number often of 100 or 150.

I have given a rapid and, I fear, a somewhat dry record of the facts without stressing problems or difficulties, without making generalisations or drawing conclusions, and this I have done intentionally. There are problems and difficulties, but they are the ordinary problems and difficulties of all family life. As to drawing conclusions: Error is as difficult to gauge in an experiment like this as it is in any Psychical Séance. The influences at work at any given moment in a School are *as many* and *as unseen*, also our School is at present very young. I will say this: the sanity and the happiness of the life and the testimony of those who have passed through it fill us with courage and faith to go on.

I will deal with two of the objections most usually raised by the unconvinced against "Co-Education."

(a) The danger of exposing girls to overstrain at the age of 15 or 16 by putting them to *compete* with boys. The danger we recognize. A Committee that has been sitting lately to enquire into the differentiation of curricula for boys and girls in Secondary Schools has received much helpful evidence as to the points of difference and of similarity between the sexes and has drawn some wise conclusions. In games and gymnastics we have no direct competition. In brain work our organisation allows so much opportunity for individuals to work at their own pace, and after 15 for individuals to specialize according to their own bent, that this

danger does not appear to us to be a real one, under the circumstances.

(b) That to bring boys and girls together at School is likely to excite emotions and awake sex consciousness prematurely and so to hinder regular work and intellectual development. If you do not send them to School together you must separate them, but there is no known way by which you can separate them in their homes or in the world outside. Our experience of Boy Schools and of Girl Schools is that the drawbacks of separation at School are far greater. You must of course see that either parents or teachers have spoken fully and frankly to their children about sex and the treatment of their bodies, that you have a sufficiently open air and *active* life, and plenty of opportunity for creative self-expression in the arts and crafts, in drama and music. Children must come to realise early that in matters of sex instincts as of all other instincts only by a reasoned self-control and self-mastery, for the common weal, with minds free from *fear*, from Puritanic bogeys of Hell, can freedom be won. Need one say that mere information, mere knowledge of itself does not go far unless at the time of its communication the spirit is stirred, the light kindled that converts knowledge into inspired conduct?

Let me finish with a statement of my faith. During recent years there has been in certain layers of society, more especially perhaps amongst the rich and the more or less economically independent, an orgy of sex experiment and a wild throwing aside of old moralities, more widespread and more open probably than has ever been known in the past. Apart even from the war the town life of modern civilization has been leading inevitably up to this:—a massed concentration of attention on the sensual pleasures of sex, the irresponsible Press, cinemas, theatres playing constantly on the imagination of a town population, so huddled together that they

get no physical exercise, on people that sit and sit from morn till eve, or stand on swollen feet, that eat unwholesome food, mostly too much or too little, and drink stimulating drinks and smoke immoderately: they make nothing, they watch machines, they buy, they sell. All the time the advertiser offers them means of self-indulgence without unpleasant results or responsibilities. The only way out of all this welter—unless Humanity gives up all claim to control its destiny—lies in the building up for all of a social life in which there may be a reasonable hope of the balance being held between “Brain and Blood and Spirit,” where there shall be opportunity to create through hand and head and heart, where above all woman is the comrade and fellow worker of man and no longer his toy, his handmaid or his drudge. That comradeship cannot be grafted on after adult age is reached, and when the most impressionable years of childhood and youth have been passed in strengthening through segregation the old misunderstandings and the false sentimentalism.

The lasting happiness of marriage and of family life is not going to be based permanently on the discovery of some perfect contraceptive, innocuous to health and aesthetically unobjectionable, but on the fullness, the abundance of life and of interests, of art, of work, of play, of every sort of creative activity *shared* by women and men, on a self-control, no longer a negative but a positive virtue, that will come not as an “inhibition,” a penance, an asceticism, but as the healthy outcome of a healthy life. Facing that hope for mankind there is a staggering mass of inert opposition, the whole weight of our commercial and industrial system, that challenges all who believe in a saner and more beautiful life to do all in their power, even if it be but a tiny experiment in one small corner of the world, to prepare the soil and the seed to the best of their ability.

L'Ecole des Roches

(Verneuil sur Avre, Eure, France)

By Georges Bertier (Principal)

The principal aim of the "New School" is the development of the personality of the child, guided by the experience and advice of his elders.

Physical Culture

The physical education of the child should be progressive. I must frankly admit that I am ashamed of a photograph in our prospectus which shows some of our pupils at gymnastics in a closed hall, some of them with arms crossed, others with their arms raised, others with their arms in front. This is Swedish drill and it is not far removed from military drill. The New Educationist should progress in methods of physical culture as he has done in other school subjects. He must give freedom of growth to the child's physical nature. At Les Roches we now place natural exercises first, joyous and spontaneous, which enable a child to relive the simple movements of mankind, running, climbing, jumping, carrying, etc. Swimming is also very important. Also, as in scouting, there is opportunity for free games stimulating the imagination of the child and providing scope for primitive movements.

Team Games

Team games are of great importance in the moral training of the child. They develop his self-confidence, courage, self-discipline, truthfulness and co-operation. It is extremely important to the whole development of the child that he should first of all be *healthy*, for instance, the training of the muscles is an important factor in the strengthening of will-power.

We have a games committee, composed chiefly of pupils, which organises all the sports and games, and various clubs are formed for the different sports.

Manual Work

Manual work is an integral part of the "new school" life and is indispens-

able to the training of the physical and moral nature: it stimulates the creative imagination, aids concentration and encourages pursuit of perfection. The man who is not skilful with his hands is an incomplete man. The social sense is developed through manual work because (1) the pupils work for others in order to please either members of their family or of the school. One day I investigated the carpentry department of our school and found that out of 30 pupils all were engaged on work for their brothers, sisters, parents or masters; (2) a number of manual tasks are co-operative such as the making of an iron gate for the school, wireless apparatus, motor cars—for which one set of pupils makes the woodwork and another the motors; besides this work our pupils have built small houses for the workpeople on the estate; (3) the organisation of the different crafts, carpentry, book-binding, pottery, gardening, etc., is planned on the Guild system. A master is at the head of each Guild and pupils apply for apprenticeship, and after a trial period are either accepted as apprentices or rejected if found unsuitable for the Guild's special work.

Manual work has a big rôle to play in bringing together the different social classes, in fostering social peace, and we encourage a love and respect for such work in our pupils.

Study

Studies are of considerable importance in the development of the personality, especially in France, where clear thinking directs moral life; it is in his studies that the young man finds the principles that guide conduct. It is only necessary to note here that the teachers allow the

pupils the fullest possible liberty to express themselves and encourage them to use their imaginations in order to illustrate their work.

Powers of observation are trained through the Natural Sciences; there are also debates and conferences on selected subjects; lectures and dramatic work are often linked with some special study. The libraries are in charge of the pupils who constantly add to them and who are allowed to browse freely among the books.

Intellectual work is organised very largely by house teams. This teaches the pupils how to co-operate. The chief weakness of this method is that it is apt to allow the most gifted to develop to the maximum while leaving others unemployed who are more modest, though they may have real capacity.

Discipline

It is especially in the house-life that the moral nature of the child can be trained. The liberty given to the child is prudent; he is never far away from his elders who serve as guides and counsellors. The liberty extends according to age, length of time at school, etc. Each child is given the confidence of which he is worthy—and it is a real confidence. The child goes freely to all his work and arranges at least two hours of his own time each day; he comes and goes freely in the school grounds where there are neither walls nor barriers but only boundaries fixed by tradition. He chooses his own books from the library, joins the clubs which please him, etc. All this was new in France twenty-five years ago and still remains, alas, but little imitated by other schools and families in France.

The "Rocheux" has a very keen regard for his liberty and is very proud of it. His face expresses an inner joy and his powers of initiative, both in school and in after life, are a direct result of his practised self-discipline and self-determination.

The personality of the child is not developed egotistically. Constantly the head of the house assists him to gain an

understanding of, and love for, concerted action. The various duties of the house are divided among the pupils—the ringing of bells, extinguishing of lights, tidying of rooms, directing of library, the representing of the house on various committees, etc.

Each house has a "Club of Action" charged with watching the progress both material and moral of its house. The Club organises the study and play rooms and endeavours to let no term pass without creating something for the improvement of the life of the house.

Authority

The young "Rocheux" is initiated in authority by a system of captains. This system is very different from that in England. In the English schools the captain orders others and is waited upon by "fags." With us the captain is truly the servant of all the boys of whom he is chief. He looks after their health, work and morality. His position depends upon the perfection of his service. The hierarchy of captains is as follows:—head of dormitory, under-captain, captain of the house, school captain, general captain. Allow me to emphasise the importance of these duties in the training of the personality and in the development of the social sense of the pupils. They learn to seek and to like responsibility and to practise the virtues of the leader—justice, goodness, devotion, and to understand, in a profound sense, the meaning of authority. He who is most ready to sacrifice his pleasure, his leisure, his life for others is the most worthy to be a leader. The motto of the Rover is that of the "Rocheux" captains—"always ready to serve."

Side by side with the house-life, the social life of the pupils and their sense of authority is prepared by Scouting. This is not the place to speak in detail of the activities of the Scouts. It is only necessary to say that their activities constitute the best foundation for the social education given in the house-life and for the duties of captain. A good patrol chief in

the Scouts becomes quite naturally an excellent captain.

The Paternal Instinct

Scouting, like the system of captains, develops the *paternal* instinct, an instinct of which educators speak so rarely whereas they all speak of the maternal instinct of the girl. (The symbolism of the Scout's salute—the thumb protecting the little finger—indicates the protection due from the strong and the elder to the young and weak.) Sanely developed this instinct spiritualises the relationship between the big and the small. The rôle of patrol chief, the duties of school captain are excellent training for those who will later become heads of families.

This training of the future head of the family is still more closely directed by talks between the Head of the school and the elder boys. Fraternally and frankly the Head speaks to them of the life of the young man, of love, of the organisation of the family. The normal development of love is of great importance in the formation of character. The presence of girls and women in the schools is necessary if the emotional life is to be sane and direct.

Co-education

No doubt co-education at Les Roches is not at present what I should wish but it is sufficient to orientate emotional training in the right direction.

Dangers there are, of course, in co-education and we must remember them, but the dangers in schools for one sex are worse. If the emotional life is so important it must be directed fraternally and not blindly. The emotional life of man or woman will shape itself from the blossoming of first love; our task as educators is to help in making it beautiful, noble, pure, enriching and expanding.

Social Sense

I cannot end this talk about our school without mentioning the importance which we give to the social sense in the training of leaders. One must take account of the

fundamental egoism and individualism in children, especially perhaps in those of the happy and easy circumstances from which our children come. The whole effort of the educator should be directed to this important point—to train the child to be constantly thinking of others.

We have made ours the magnificent motto of our "mother" school, Bedales, "**The work of each for the weal of all.**" In imitation of Bedales, one of the school houses, that of M. and Mme. Demolins, the founders of the school, has taken as its motto "**Par soi, pour tous.**" It is truly the motto of the whole of Les Roches; our aim is to develop in the highest possible degree the personality of each in order that he may *give* himself the more abundantly and usefully. It is to this end that the Scout has to perform a good action daily; it is to this end that the whole thought of the captain tends.

It is because the foundation of Les Roches is social that we do not encourage the child to live only in the Present but in the Past also, receiving from it all its gifts to the intelligence and to the heart. The Present of the child is the Past of the race; he is at different times the hunter, the fisher, the nomad, the labourer, the artisan as have been his ancestors. The history of civilisation is the bread with which to feed the child's imagination and we must give it to him at the right moment.

It is because the tendency of Les Roches is above all social that we turn constantly to the Future, that we are "prospective" (James). We wish that all children confided to us should be more perfect than we are, that they should be better units of their families, their states, their countries, and that they should be better world citizens. The élite are agreed that the child should learn from his earliest years to love all mankind as brothers and that he should receive the "cosmic education" of which Prof. Marcault spoke so eloquently.

All educators should be grateful to movements such as Scouting and the New Education which carry to the whole world

the splendid idea of universal brotherhood, not as an empty theory but as a reality creating bonds which will never be broken.

During our visit to the Odenwaldschule, Prof. Marcault said that the sympathy which united members of the Conference, and which extended to the countries from which they came, was not only friendship but fraternal love. This is what we must tell our children without ceasing until they understand it, until they love it, until they live it. There

are no "hereditary enemies"; there is only Man—this is the attitude that leads to unity, that is worthy of the dignity of man.

Let us do all in our power to help the citizens of the future to know each other, to love each other, and thus make war impossible. This it seems to me is one of the principal tasks of the New Education. In this task of preparation for Peace let us promise each other that we shall not fail.

Questions for a Mother to Ask Herself

Is my child rude? Why?

Do I speak gently and politely to him?

Do I say "please" to him when I ask him to do something for me?

Do I remember to thank him for little services?

Do I always handle him gently or do I sometimes pull and jerk him about?

Do I dispute with him?

Do I respond to demands, or do I wait for polite requests?

Am I deficient in courtesy toward others?

Do I criticise his manners before others?

Prepared by

MARGARET J. STANNARD

EMILIE POOLSSON

MAUDE LINDSAY

The Odenwaldschule

(Oberhambach, Germany.)

MEMBERS of the Conference spent a delightful afternoon at the Odenwaldschule. The School is beautifully situated, several hundred feet above sea level, and nestling on a hillside surrounded by woods. It was started about twelve years ago by Dr. Paul Geheeb, who had been inspired by Lietz. As an experimental school it has now proved its success.

As the char-a-bancs drove up we were met by the Headmaster and his wife and some of the staff and children. The party was conducted over the school by the

communal life of the school. In this house are the dining-rooms, classrooms, science laboratory, assembly hall, etc. Another house just being built will be devoted to arts and crafts.

The children live delightfully free and happy: everything around them is simple and artistic. They all help in the work of the community, housework, gardening, poultry keeping, and often they are able to assist in providing some new feature for the school, such as levelling a playground out of the hillside.



An Open Air Class

The Odenwaldschule

children, most of whom spoke English and French fluently. We were fortunate in being in the Head's party and were therefore able to ask many questions about the school.

The children are grouped in small families living in separate houses. Fifteen to twenty boys and girls of different ages live together in each house, each family being in the care of a master and his wife. The family unit is thus preserved and life is lived by the two sexes together as naturally in the school as it is in the home. In all there are eleven houses, one of which is devoted to the

Each classroom is a subject room containing books and apparatus appropriate to its particular subject. The pupils work with individual time-tables, a special feature being that after many experiments they have decided that for the elder children periods of concentration on one or two subjects for a month or six weeks has proved more successful than shorter work periods.

All the usual features of a "laboratory" school are to be found, the abolition of competition, marks, rewards, punishments and the inclusion of much music, drama, crafts and other arts.



Manual Work

The Odenwaldschule

Education Is Life

By Marietta Johnson

(Principal of School of Organic Education, Fairhope, Alabama, U.S.A.)

"Lord, break down my measurements."

We are all in the business of building a better world. There are many plans for betterment and many fine efforts being made. In my opinion, one of the most important sources of improvement and development is in producing a better crop of people. This means fixing conditions for children to grow right.

I have an abiding faith in the essential goodness of man. I believe the race is endowed with a nervous basis for the most perfect intellectual and spiritual development that it can enter the mind of man to conceive. I believe that if conditions could be provided for the normal growth of the child we would be in positive line for the solution of the world's ills.

However, the great danger lies in trying to find methods which may be applied to childhood which will insure certain specific results in adult life. We conceive the child as a preparation for adult life. I believe that childhood is for itself. I believe that childhood is a unique stage in the development of the individual which has demands and purposes of its own which the adult must respect.

All method is determined by two factors; one is the aim and the other the nature of the material. This is true of every adventure of mankind from the trimming of a hat, the making of a dress, the cooking of a meal to the conducting of an army or the running of an empire.

The first question that education must ask is, "What do you want? What is the aim?" Much of our fuzziness of thinking in regard to the aim is due, I think, to the time element. We are constantly thinking of the child in terms of the future. We are unable to concentrate on his present need. We

feel that if we can train him in a certain way, if we can give him certain information now it will prepare him for a definitely conceived future.

Let us sweep from our minds for the time being all thought of the future and concentrate our attention upon the present needs of the growing child. In order to understand these needs we must study his nature constantly. The child is unripe, immature, fluidic, unformed, unco-ordinated. His emotional life is incoherent and uncontrolled. The main thing for him is to get good blood and strong muscles and nervous co-ordination that will be the basis of a moral nature that will point straight. The child is a unit organism—not divided up into body, mind and spirit, though for convenience, we must use these terms. What is good for the body is good for the mind and spirit. We cannot separate them. We must not concentrate our attention upon the development of only one phase of his being at the expense of the others. Every effort should be made to preserve this unity.

Education is life—present life—not a preparation for the future. We say come out of your play, come out of the things that interest you and get on with getting ready for adult life. But does a person of 40 years spend all his time getting ready to be 50? The educational programme must be life-giving. Then, for convenience, we may ask, "What is life-giving to the body, life-giving to the mind and life-giving to the spirit?" In the measure that the school provides a life-giving environment it is educational.

First of all, the development of the nervous system may not be violated. If, in the child's unformed state, it is dangerous for him to do such close work

as is required in learning to read and write at an early age this should be postponed until a later period. Since the little child may not be subjected to specialization, all work that comes under that head should be postponed until a later time. When we examine the programme of our primary schools we find that much of the work is a severe form of specialization. How may we ever hope to have normal growth when the very conditions of nervous co-ordination are thus denied at the beginning of the child's school life?

There will be no disagreement among us as to the needs of the mind. Surely all must admit that the one condition of true mental activity, of fine intellectual growth, is interest. Then the pertinent question for education is, "What are the interests of childhood?" All children are interested in things of sense. They love to handle things, manipulate things, use things, create things. Their thinking should be done through doing. All primary school rooms should be turned into work shops. The desks should be removed. No teacher should be required to tend more than twenty children. Creative activities should be provided. The children should be allowed to use all sorts of materials and tools as freely as possible.

Conscious reasoning retards the reasoning power; therefore the child's reasoning should be sharpened by personal interest and he should not be forced out of child experiences into adult conceptions. We try to teach altogether too much. Ninetenths of what is taught under ten years of age could be very well postponed until a later time and the child would acquire it incidentally.

The main thing for the growing child is a free, rich life, full of creative activity, full of joy, full of interest.

Of course, no one could advocate a do-as-you-please scheme. The child is too unformed, too immature, too ignorant to know what is best for him. He must do as he is told, even to the point of force. But the adult must be controlled in his

telling and must defend all directions on the basis that it is best for the child at the present time and not merely convenient for the adult.

The first, most fundamental need of the spirit is sincerity. Sincerity is secured when one does things with all one's might because one desires the end. This sort of sincerity is the basis for all moral conceptions. Moral instruction in later years after a life of insincerity is of doubtful value. This sincerity is secured in creative activity.

In our schools there are no standards for promotion. The satisfaction found in interesting work is its own reward. Our children study to know, not to obtain certificates. If we would have intellectual sincerity we must find in knowledge its own reward.

There are purposes and aims in growth itself. When these aims and purposes are attained the whole being of the child is enlisted in the activity, and the only reward necessary is the inner satisfaction and the consciousness of power which accompanies such activity. This insures the unity of being which is so necessary to normal growth.

All self-consciousness makes for insincerity. The judging, evaluating, marking and grading of children's work develops self-consciousness and encourages double and false motives.

The creative work which is so necessary for the co-ordination of the nervous system, so necessary for the preservation of the integrity of the intellectual life and also so necessary for the basis of all moral conceptions, furnishes also the true discipline. Suffering, enduring, persisting and concentrating for ends that are desirable and necessary is the experience which develops character and power. There are enough things at every stage of development of the child of such vital interest to him as to secure this concentration and persistence for ends that are his and thus give him the desired discipline. This is his right and for it the school process must provide opportunities.

This discipline is impersonal and unself-conscious. The child is obliged to develop judgment and note facts. He is obliged to submerge his personal aims and desires to the conditions inherent in the situation. In other words, he grows into a consciousness of law and a desire and impulse to co-operate with law, since by doing that he attains his ends. This is the only insurance of strong, moral character and the socialized, impersonal, creative mind.

I repeat, the interests of childhood must be respected. The aims and purposes of growth must be allowed and satisfied. The substitution of adult purposes for the child's purposes, desires and initiative prevents inner satisfaction and the consciousness of power and forces the child to look to the external for suggestion and for reward. This develops self-consciousness, egotism and inferiority complexes, makes the intellectual life insincere, pre-

vents normal nervous co-ordination, and lays the foundation for all the abominations of political and social life.

The teacher cannot have a standard of growth. Each individual is a unique expression of the Divine. "Judge not" is a scientific expression. There is no standard for the children but a standard for the school which is measured by its ability to serve every child.

Education is life—a larger and better life. The school programme to be educational must be life-giving—life-giving to the body, life-giving to the mind, life-giving to the spirit. In the measure that the school programme provides activities and exercises which tend to produce a sound, accomplished, beautiful body; an intelligent, sympathetic mind; a sweet, sincere spirit; it is educational. In the measure that it does not do this it is not educational; however informational it may be.

The "Pallas Athene" Movement in Holland

By J. H. Bolt

(Director of "Pallas Athene" School.)

(Résumé.)

THE "Pallas Athene" movement started as an International School of Philosophy, which was founded at Amersfoort in 1916 by a group of persons convinced that our world crisis was due to the materialistic and over intellectual culture of the nineteenth century. Hence the necessity for spiritual renovation.

"Pallas Athene" was founded, firstly, to form centres where new educational methods could be studied; secondly, to create new primary and secondary schools based on the principles of *L'Ecole Active*, also to provide classes for the training of future teachers and of parents. A third aim was the organisation of congresses, etc.

The "Pallas Athene" movement is a reaction to the intellectual and materialistic tendencies of the last century. Its

motto is "Know Thyself." Real knowledge of self engenders the spirit of brotherhood whence springs the spirit of service to all.

The "Pallas Athene" schools are based on two principles: first, individual development, free, harmonious, deep and wide; second, the development of the social instincts into a social conscience. A school should be a community in which each individual is respected and where brotherly co-operation reigns.

The "Pallas Athene" movement has no method of its own. Educators are expected to select from the new methods that which appears to be the best, to assimilate this and render it suitable to their own needs and to those of the school. Teachers are given as free a hand as possible. Their intimate co-operation

balances the differences that might otherwise weaken the spirit of unity which should permeate the schools.

The first school was founded in January, 1924, and was the first free school in Holland supported by commune and State and having permission to deviate from the official programme of study. In the two lowest classes the Montessori Method is used; in the others

the pupils work both individually and in groups.

Handicrafts are practised together with the intellectual work and are put to the service of the school community.

The "Pallas Athene" schools are intended to become models according to which the State may fashion its own institutions.

Work with Eight-year-old Children

(*The Lincoln School of Teachers' College, New York City, 1924-25.*)

By Katharine L. Keelor

(Résumé.)

THE year's work began with the pupils' keen interest in the making of toy boats. The girls, as well as the boys, wanted to make boats that would actually go. A great variety of types, both of historic boats and modern ones, were made. This work opened up so many avenues to the pupils in history, geography, science, industrial and practical arts, as well as opportunities and real needs for reading and writing, that the girls and boys were encouraged in their interest and assisted in their work. Boats of many different periods were studied which led to questions concerning the life of the peoples of the past.

The interest, however, soon came back into the present. Dozens of such questions as these were eagerly asked: What are these countries like now? How do the people live and dress and eat? What kinds of boats have they now? The class was fortunate in having some friends available who had lived in these countries and who gave talks to the pupils on modern life and customs in Spain, Italy, Greece, Palestine and Egypt. At least fifteen out of the class of thirty thereafter read principally books of travel and history. Thus an important reading habit was formed.

Maps and globes were in frequent use. A geography play was suggested and planned by one of the girls and given for

the rest of the school. For this play a large map was drawn with chalk on the floor of the gymnasium and a toy boat, cut out of beaver board and painted to represent a modern steamship, went from New York to Europe to visit various countries and bring back articles which we can buy in our stores in America. Other children in appropriate costumes were standing in the various countries on the map, ready to sell their wares. One or two articles were bought from each place. To make very sure that these were actually imported goods very careful shopping had been done by the class in all the stores in the neighbourhood, and a great variety of imported foods had been procured. The class had been limited to the buying of foods since a concentrated study might lead to more interesting conclusions.

In the beginning of the year the pupils had two great intellectual difficulties to surmount: conceptions of time and distance were most confusing to them. Such arguments as this were overheard among the pupils as they were poring over a globe:

"It's two thousand miles from Oklahoma to New York."

"Oh, it couldn't be that far! It's about that far across the Atlantic." This conversation led to some instruction in

reading and using the scale of miles on a map.

Some visitor asked, "Is it true that this work may not progress the same way another year? How then will you present all this valuable subject matter?" Our answer was that perhaps just as valuable subject matter would be found of another sort. The important things to consider would be: the keeping alive of the children's intellectual curiosity; their going to reliable sources for answers; their being willing to experiment and keep open-minded; their being friendly and considerate of others; their having respect and admiration for the good things of the past; their having a sympathetic understanding of people of other nations; their settling disputes among themselves with reason; and their growing as normally as possible with a daily life full of absorbing interests.

During the first week of school, trains and trucks were made, as well as boats, showing that the work in response to children's interests might have progressed upon entirely different lines. For example, a general study of transportation might have been just as valuable, or even more so. It depends how the teacher encourages and helps to stimulate and guide the general trend of the work. There have been five very evident interests of this class: the sequence of historical events; an interest in distant places and maps (they wanted the whole world at once); toys that go; how ideas and inventions began in the world; modern as compared with primitive processes of manufacture.

In addition to the activities which were particularly rich in history, in geography, and in social relationships, there were activities throughout the year, involving a use of numbers which necessitated the learning of the addition and subtraction facts and most of the multiplication facts. The group experiences that involved a knowledge of number were as follows:—paying for all supplies from a deposit made by each child at the beginning of the year, each pupil making out his own

bill and finding his own balance, measuring the wood used for boats and boat racks, making maps to scale of the classroom, playground and neighbouring park, managing a small stationery store in the classroom, buying at wholesale price and making a small profit.

The two broad aims of The Lincoln School are:—1. To give the child the kind of education that will fit his life needs, in the belief that the best life in the present is the best preparation for life in the future. 2. To help public education by distributing the results of our experiments in the form of printed publications, of which there are now about eighty, and by opening the doors to visitors. The classes somewhat resemble public school classes and range in number from twenty to thirty. The classrooms and equipment are not beyond the possibilities of public school resources.

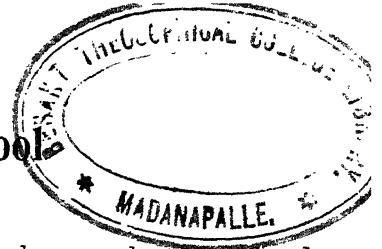
The curriculum is never static—it is cumulative. New possibilities, experiments, and activities are constantly going forward. The classes have many first-hand experiences and contacts with the world outside of the schoolroom. Many excursions are made into other parts of the city. The units of work at school follow as nearly as possible the natural interests and spontaneous activities of the pupils of different ages. Those that seem to have the best possibilities for a richer experience are encouraged and stimulated.

The following criteria help us to select every new experience we wish to stimulate:—

1. It will be something related to the pupil's conscious, everyday needs.
2. It will answer some of his questions.
3. It will lead him to ask more questions and see new relationships.
4. It will be something that he carries into his spontaneous action.
5. It will make him more alert to his environment.
6. It will give him an appreciation of the contribution of others toward his environment.
7. Or it may be fanciful and lead him into realms of pure imagination.

The Farmhouse School

By Isabel Fry



THE principle that every citizen should make honourable contribution to the State or, it may be, to the world in general, is inculcated in the Farmhouse School by theory and practice. Careful training is given from about 14 years of age and onward in the principles of Political Economy, so that before they leave, children understand the meaning of Productive and Non-Productive Labour, the relation between Production and Consumption, the importance of Exchange, the function of money, and the main facts of Distribution. They thus come to realise the ethical value of useful work, the harmfulness of luxury and waste. In practice they have begun at the very beginning of their school life to do simple things of an obvious importance to the community. In the house they help to lay the table and wash up, and to keep certain rooms tidy and clean. They come quickly to feel that this belongs to the life of any self-respecting person, who would scorn to be a puppet in the hands of his own servants. Further, they begin at once to have a share in the care of some animal in the farm, of which again the importance to the community is easily obvious.

Another of the foundation stones of the school is the belief in the educational value of practical work. Regarded as what Americans call a Tuition Tool, the farm is worth any amount of school equipment of other kinds. Children's desire is constantly for realities rather than for the make-believes which are so constantly offered them. Elaborate systems for teaching them various handicrafts, and for making constructions to imitate the doings of other ages, are usually both over-complicated, false in emphasis, unworkmanlike, and when all is done, insufficient and partial. In

farm-work we have ready to our hand a craft—nay, many crafts woven by the ages into an almost perfect whole—a whole so vast that it asks a lifetime to master it, a whole so divisible that the smallest child can partake of some enjoyable share in it, and a whole which by a sort of recapitulation carries us back to the life of the primitive world while at the same time it touches all the progressive movements of the present.

The carrying out of a scheme of this kind is not attended by serious difficulties. True it is best adapted to a boarding-school. One maxim is of utmost importance, viz., that all work should be shared by the teachers. This does not however involve all equally. One teacher gives herself to the main farm-work and only gives few class lessons; another undertakes the bees, another the stable, and the science teacher may oversee the incubating. All take their turn at washing up plates after meals. All are thus familiar with the outside work and interests of the children. These often offer material for lessons. For instance, the animals make good subjects for drawing; milk-yield statistics can be worked up into graphs, measuring a stack gives a problem in arithmetic.

Finally, in our Farm School we are conscious of a natural balance between books and practical experience, which insensibly operates for the building up of sound and healthy minds and bodies. There is no break of a startling kind between school and adult life. For already at school some of the real experiences have been met and interpreted; school is no longer a library, a museum, a convent. It is a bit of the real world enclosed and brought into the child's scope and control.

Word and Tone in the Happy School

By Dr. Eugenie Schwarzwald

(*Founder of the Schwarzwald Schools, Vienna.*)

(*Résumé.*)

To give an accurate impression of Dr. Schwarzwald's speech on paper in cold blood is impossible, for her Viennese temperament and her own irrepressible spirit combined to make of her account of her schools and her reminiscences of her own schooldays a spring bubbling over with wit and humour, with laughter and pathos.

Dr. Schwarzwald told us of the beginnings of her first school 25 years ago. It was the worst period of what in England is called Victorianism. The mental atmosphere was as stuffy and dusty as that of the Victorian drawing-room with its knickknacks. Conditions were everywhere horrible; the school was the only place where one could have any ideals at all. Most of us are apt to forget how miserable our childhood often was, how tragic a blot on a book was to us then, more tragic than a blot on his honour to an adult. But we *must* remember if we are to give our children a better time. There was in the old school one thing which made it bearable and even happy; it was not the teachers, it was the comradeship of school-fellows.

Before freeing the children the first thing is to free the teachers. They had to be freed of fear of the authorities. Discipline, they had to learn, is to be maintained only by maintaining interest.

Dr. Schwarzwald quoted a letter from one of her teachers written in answer to questions of hers as to how she awakes the creative faculties of her pupils. She replied that she did only what interested and amused her, and she found that that always had the same effect on the children. Best of all is to let them alone, and they will find their own way to creative effort. Of course, many will say, "it's easy enough if you turn school into a game and do no work," but it is not true that children prefer play to work; work is their play and the more difficult

it is the better; they like overcoming difficulties, not sticking in the same old rut. That is the secret of getting the best out of a child—treat him as a man, give him a man's work, appeal to his man's chivalry, and he will do anything for you, just as a man is most delightful if you treat him as Vth Form boy!

Anatole France in his delightful book *Le Petit Pierre* tells how he made the amazing discovery that a man's arms and legs could be drawn with jointed lines instead of straight ones, and how when his mother did not appreciate his joy he screamed until he was put to bed. The new teacher must enter into the spirit of adventure in the child, must not pour cold water on his efforts, as one teacher used to do, who told a child who suited his own actions to a poem not to be affected. Another teacher of the old school used to prevent friends from sitting together in class; the new school is built upon friendship. Dr. Schwarzwald herself when she was at school used to know exactly what the teacher expected and used to write that in her essays, and not what she herself thought and felt. Especially, she knew that the teacher liked each essay to close with a quotation, so she always ended, "as our great national poet has said. . . ." The great national poet was herself!

In Vienna people only sing in four part songs and only play if they can play as well as Paderewski. The children must be without this false ambition.

What do we hope for from the education of the creative powers in the child? We hope for a world in the future which will have more sympathy with the creative workers than in the past, a world in which a Giordano Bruno could not be burnt or a Mozart die worn out by money troubles, a world in which the children will not lose all their talent and become mediocre as they grow up.

THE NEW EDUCATION IN STATE SCHOOLS

Changing Infants' Schools

By J. M. Mackinder

(*Headmistress, The Marlborough (L.C.C.) School (Infants' Dept.), Chelsea, London;*
Author of "Individual Work in Infants' Schools.")

HUNDREDS of elementary schools in England are feeling towards a way to give more freedom to the younger children together with wise guidance in the formation of habits of self-control.

The greatest difficulties are met with when it is decided to change from the older form of strict military discipline to the newer form of friendliness and freedom leading to self-discipline.

This is a very brief account of the beginning of the change in a large elementary school in London. It is chosen as an example because it is a typical school in its position, type of building, staff, children and general equipment.

The school is the Infants' Department of an Elementary School under the London County Council in a district in which there is much overcrowding and no open spaces for children's play, but there are schools with far greater difficulties where similar changes have been made.

About 8 per cent. of the children in this ordinary school belong to families which occupy only one room. In some cases the children sleep at both ends of one bed. All the washing, cooking and so-called family life has to be carried on in the space unoccupied by the two beds and the table. There is usually but one water tap in the house and this is generally to be found in the basement. Many of these children have never slept in a bed alone.

About 50 per cent. of the families represented live in two rooms. All the families occupying one house usually have one water tap and one water closet. The most fortunate children live in blocks of flats where each family has two, three or four rooms, a scullery with a bath, gas

laid on, a private water closet, and its own front door.

These blocks of flats stand in asphalted court yards which are the children's only playing spaces. The noise in these yards, reverberating from wall to wall, is appalling. This accounts partly perhaps for the neurotic condition of many of the mothers and children occupying these flats.

In 1918 there were 520 children in this department in charge of eleven teachers whose ages ranged from 30—60 years of age. The children were not allowed to talk or to leave their seats without permission.

Towards the end of that year a new headmistress replaced the lady who was retiring after forty years' service in that school, and it was decided that more freedom should be allowed.

When a large school has been conducted according to a strict system of discipline, it is not easy for teachers or children to relax, and a sudden transition would have been productive of much grave misunderstanding. For example, about this time, a student in training was in charge of a class of children from six to seven years of age. Feeling they should be more free she relaxed the rules to which they had been accustomed. The children did not understand this and became so disorderly that the class teacher had to be recalled to "keep order" whilst the student taught.

To-day, in this school, a similar class left alone without a teacher will continue its work as quietly as if the teacher were there. In every class during the time given to reading, writing, arithmetic and composition, the children leave their seats, change their work, compare

notes with their neighbours, ask their teachers for help or correction of exercises as freely as they like. In these subjects the work is individual, and it is through this individual work that the degree of freedom now attained has been made possible.

In 1918 the whole permanent staff of the school were either ignorant of or antagonistic to individual work. In 1919 one teacher complained that it was very difficult to take arithmetic lessons in her class because the children were at such different stages of attainment.

The headmistress suggested and provided arithmetic cards of different degrees of difficulty providing some stage at which every child in the class could work.

The class mistress used the cards next day and was surprised, when playtime came, by some of the children asking for more arithmetic cards instead of play. This was reported to other teachers who looked into this classroom at playtime and found all the class absorbed in working arithmetic.

In a few months all the older children were working individually in arithmetic, except in one class where for two years after this the teacher did not believe that children would work or learn if allowed to choose their own rate of work.

Very soon the rest of the staff realised that now the children were allowed to work at their own rate, to choose their own sums, and to walk about the room to change their sum cards, they worked so much more that the teacher's difficulty now was to keep up with the children's demand for help and correction.

It was really this difficulty which led the teachers a step further and reading was admitted to the "free" period. The teachers had been used to knowing exactly which sums each child had worked in the arithmetic lesson and how many had been correctly worked. Now the children worked so many sums the teachers felt very uncomfortable if they

could not be sure that all errors were corrected. So they then said that when the children had done a certain amount of arithmetic it must be corrected by the teacher before any more was taken, but that the children might use the reading books whilst they were waiting.

In this way reading became individualised. Children came to the teacher or to other children to be told words they did not know, and it was found that children really wished to learn to read and were willing to work alone.

So far the free work had been limited to the arithmetic period, with reading books allowed for the occupation of the waiting children. But now the children became as insistent over their reading as they were over their arithmetic, and then the time table was altered and "individual work" from 9 a.m. until 10.45 a.m. was entered, and it became an understood thing that all children should arrange to do some reading, writing and arithmetic in this period. The teachers were not wholly satisfied. They were not really convinced that examination results would be as good as before, and one teacher still carried on class methods entirely because she thought the results of individual work would be bad. The children moving about the room and occasionally conversing with each other seemed disorderly after the peace apparent in a class where every child did the same thing at the same time. It was difficult for the teachers to believe that the children would make progress without urging from them. They felt they did not know exactly what was being done by every child at any given time.

The syllabus and the apparatus used for the teaching of reading, writing and arithmetic were now arranged in certain stages, and, as each child moved from one stage to another the date of his progression was entered below this stage in the syllabus. The keeping of these records showed the progress of the children and tests at different intervals proved that the class as a whole produced

better results than had been the case when class work had been the order of the day.

Doubts as to the efficacy of this "free" method were rumoured. The local authority's inspectors came to examine the school, and six of them spent a day watching the work.

They reported that the new methods had produced better results in the groundwork of the fundamental subjects of the curriculum, and in the health and behaviour of the children, than had been attained under the old method.

Space does not allow of a longer account of many of the difficulties encountered in the transition from the older method to the new, nor of a description of the actual methods employed. These are described at length for the helping of teachers of large classes who wish to

begin such work in a book entitled **Individual Work in Infants' Schools*. This book was written at the request of people who wanted to begin individual work but were deterred by the apparent and real difficulties of the change from one method to another.

The large classes, the lack of suitable material, the doubt about "results" and probable criticisms are all difficulties common to so many of our State schools that it is hoped that this account of the beginning of this work, in one city school, will enable other schools to begin. For, along this path we have found greater happiness for our children, their parents and ourselves, and we understand each other better.

* From Messrs. Philip & Tacey, High Street, Fulham, London. Price 3/6. Postage, 3d.

The Development of the Child's Moral & Creative Powers as the Outcome of School Life and Teaching in the School Communities of Germany

By Peter Petersen, Ph.D.

(*Prof. of Pedagogy at the University of Jena.*)

(*Translated by D. Hecht.*)

THE leading characteristic of New Education in Germany is probably the complete transformation of that which in the theory and practice of education is classed under Training and Teaching.

Modern psychology and child study, and especially their own experience of the units and communities of the German youth movement, had prepared and stirred the teachers of all classes of schools in various parts of the country to undertake a revision of existing systems of education. In 1918 they began the work of radically remodelling school life and of bringing it into line with the new understanding of child life and of adolescence.

To-day the new ideas are found in

schools of all kinds from the ordinary elementary schools of the State to secondary and high schools, in Hamburg (9), Berlin and suburbs (9), Spandau (2), Magdeburg (2), Bremen (2), Crefeld (1), Dresden (2), Chemnitz (1), Gera (1), Lubeck (1), Dusseldorf and Duisburg 1 each. Everywhere the same fundamental idea, the total transformation of the traditional relation of teacher and child, as well as of the children among themselves. The teacher has become the comrade, the superior is now the guide, groups take the place of classes, pupils and school have become the school community. Instead of the absolute and autocratic government of the school by the principal and an autonomous body

of teachers, the families of the children have been drawn into co-operation and share the work and responsibilities of the school community. These changes signify:—self-dependence coupled with control of all personal inclination, of everything that savours of egotism and subjectivity, in deference to the claims of the community and of the group to which the individual belongs. The combination of moral forces that are thus set free unite in combating in every possible way those social formations which encourage herd instincts and the influence of crowd psychology. That is why nowhere in Germany could school parliaments, school courts, and similar institutions borrowed from political life, maintain a footing in the community life represented by the school.

Community life demands a revision of all actions in the light of a truly communal spirit, in everything down to the smallest detail. External attitude, carriage, manner of greeting, tone of intercourse with school-fellows, parents and visitors, the group's attitude towards work, the style of life of the school community both inside and outside its home—each and all of these must give proof of a spirit that is at once pure, simple and natural. Morality is seen to be not the first concern of man's reason, not something which in the first place must be cultivated rationally, but as conditioned by the circumstances of life. These require that ambition and competition—crowd-bred instincts which overstimulate or otherwise injure self-respect—should, as inducements to industry, be reduced to their smallest proportions. Again and again one is amazed at the wealth of moral energy which the children develop, and how, whenever there is any question of morals, they spontaneously accept their guides' suggestions, just as in the region of instruction the adult teacher has only now been able to realise fully the pedagogic qualities of leadership.

The moral spirit thus set free lies at the root of the mental attitude which has

enabled the orderly rearrangement of the whole of school life to be carried out. Everything which had hitherto been classed under such headings as government, training, discipline, conduct, attitude—things which had been the teacher's first task and indeed were often regarded as the test of his "authority"—all are now discussed by the pupils together with their adult guides. The freeing of school work depends upon this reformation, which, in its turn, is greatly stimulated by the creative powers of the children themselves. Thus the school acquires a new meaning, a new value; and these will ultimately react upon the life of the German people.

When the teachers began to call forth the children's creative powers and to appreciate, respect and observe them, they did much more than the old schools to arouse, exert and develop childish faculties. Everywhere a wealth of child power was disclosed, revealing a host of new possibilities for the development and spiritual growth of mankind. New "realities" were discovered, new means of approach, new spheres of spiritual creation. Faculty for rhythm, dance, painting, modelling, music, singing, drama and acting came to light, trained by means of rhythmic gymnastics, by group dancing, singing and speaking, by modelling in wood and clay, by festivals and performances and so forth. Accordingly "traditional subjects of study" and mechanical and showy time-tables have lost their standing. What hitherto had been termed "instruction" has become the concern of the school community and in a great measure of the groups and their leaders. Responsibility has passed from the green tables of committees and the principal's study to the teachers' room and to the class-room itself.

This phenomenon has permitted the entirely erroneous notion to arise that the new schools despise material things, and that there is a real need to assert "the right of what is objective." The fact is that during the years of transition all new

schools were faced with the task (the difficulty of which was greatly aggravated by the inflation of currency) of providing quite *new* materials in order that the wealth of child creative faculties which came to light might, through them, be tested, strengthened and rendered really valuable. These materials had, of necessity, to be quite different from those which had previously been used in schools.

The traditional and well tested educational "heritage" is inadequate, in many respects even pernicious, not only for the fundamental moral attitude which should stamp the life and work of a school, but also for the healthy growth of natural human tendencies. To-day a survey of the manifold forms of school work—differing much in different places—in these "new schools" or "school communities" reveals the fact that everywhere the work is being built up on the entire range of the child's creative faculties. Everywhere the subjects are selected in accordance with the following four principles:—1. The subject must be closely connected with the life of the child. During the first school years this—the bio-psychological principle—is paramount. 2. The subject must accord with the individual educational needs of definite human dispositions (education principle). 3. It must be connected with the demands of the present, the time in which the child is living (cultural prin-

ciple). 4. The subjects must be of value spiritually to the common life of the group and to the school community, and the sum total of them must bear an elevating, stimulating and unifying character (community principle).

The means and methods of teaching have changed just as much as the subjects taught. It is obvious that all those means and methods must be adopted which help the child to exercise his manifold creative faculties in ways suited to his capacity. These he may find in the school garden, in the care of animals, in workshops of every kind, laboratories, various kinds of handicraft, etc. Moreover, the subjects must always be selected according to the principle which admits only what is true to life, and no inventions of ingenuous adults, such as plasticine or cardboard apparatus or similar foolish playthings. For actually the child's environment and sense of reality give abundant scope for all kinds of genuine and true work activities, which are far more congenial to him and at the same time knit him more closely to the human community which he will be called to serve.

By these means the old limited class teaching with its interplay of question and answer has practically disappeared. It is superseded by the genuinely active and creative efforts of individuals and of groups.

Poetry Speaking, Speech Training, Rhythmic Movements to Spoken Poetry

Some teachers have found great personal benefit from a course in Poetry Speaking given by Miss Marjorie Gullan. They have told us of the better health and the buoyant outlook on life which has come to them after a short period of training, which has provided them with a new expression of emotion through Beauty. Teachers are liable to get "pent up." For this reason we have asked Miss Gullan to arrange regular courses for teachers of our London office, beginning October (*see separate notice*).—(ED.)

The School Adapted to the Needs of Child Development

By Mme. C. Philippi

(Siewertsz van Reesema)

(*Directress of the Montessori Classes at The Hague.*)

(Résumé.)

MME. PHILIPPI'S lecture was accompanied throughout by an interesting series of lantern slides of children in The Hague schools and of the work of de Köhler in his studies of the intelligence of apes.

Mme. Philippi selected for her subject the development of intelligence. She spoke especially of children from 3 to 12 years of age and limited her remarks to the development of intelligence through practical activities.

Games had always played an important part in the life of children. Breughel, a famous Flemish painter of the 16th century, had painted a picture, now in Vienna, representing one hundred children's games. Many writers, notably de Cocq en Teyerlinck and Chesquière, had published books giving details of hundreds of games for children—but there were still many more.

The games of animals of the same species were found to be very uniform, although the games of some of the apes were very similar to those of children. The observations of de Köhler at Teneriffe had shown a marked difference in the games of most animals and children in that the latter attain a far greater variety. It followed from the hypothesis that games were a preparation for life, that the games of children would necessarily be more varied in order to prepare them for the multitudinous activities of the life of adult man.

Animal psychology had indicated the value of instinct in animals. Instinct prescribed certain reactions to certain circumstances, but if the circumstances were exceptional the animal's reactions were usually inadequate.

It appeared that intelligence manifested in many different ways. There was

not *one* intelligence and the definition—to act with discernment in new circumstances—was applicable to all the different manifestations of intelligence.

Binet had found that the intelligence of the child was first of all sensorial, that he experienced first the concrete, the pictorial, and only later responded to verbal images. Binet had conducted experiments with backward children whom he considered to be simply those who had been arrested in their development at the sensorial stage, and in whom the intelligence of the senses predominated. Itard, Séguin and Bourneville had created apparatus for the development of the intelligence of the backward child, and Dr. Montessori had elaborated this material for the use of the normal child. The little child touched everything, felt everything in his world. There were many opinions as to how to aid the child in this stage of his growth. Lighthart, Decroly, Bühler, Claparède, Dewey, and Stern did not advocate formal apparatus such as that of Dr. Montessori, preferring instead the objects of real life.

The time came when the child no longer contacted the world through sensorial intelligence but began to make practical experiments for himself, passing thus to the stage of practical intelligence. All children liked to sing, to draw, to tell stories, to invent, to model and to manipulate objects towards some constructive end, revealing thus not sensorial intelligence only but practical intelligence also. Giese had analysed practical intelligence into three forms—manual intelligence, technical intelligence, and organising intelligence.

In order to assist the child's development the school must adapt itself to his

needs. This was not a vague ideal but a biological necessity of which the truth was being increasingly demonstrated.

The Montessori Method had been introduced into a large number of schools at The Hague with great success. So much so that 500 parents in two districts of The Hague, whose children had attended the Montessori classes, petitioned the education authorities that two higher grade schools should be started to continue the same Method for older children.

In addition to the school work in which the Montessori apparatus is used, The Hague schools had introduced a great number of practical activities, such as gardening and the everyday tasks connected with the home.

Gardening was especially beneficial for the children in large towns. For the very young child gardening was at first difficult, he loved to play with the earth or with water and to water the flowers (even when it had been raining in torrents!). It was the act of watering that he liked. Gradually he began to plant flowers and to weed and later came practical instruction in vegetable and fruit growing.

At The Hague, a certain society rented large pieces of waste ground and cultivated them with the help of hundreds of children from 6 to 18 years. The children were allowed to do this gardening during school hours. Later on the care and management of poultry, bees, and work in greenhouses was added. There was a close co-operation between the gardening work and the other school subjects.

Into the infants' classes a great many

lessons in practical home subjects had been introduced. The small child was especially interested in all the tasks which he saw being done by his mother in his home. He tried to help but in many homes the mother was too busy to teach the child these simple tasks or to allow him to participate in her work, and this stage of the child's practical interest in his immediate environment was stifled. At school the child learned such simple work as placing small chairs and tables, carrying them without making a noise; he learned to dust, to polish silver, to clean his shoes without making himself dirty, to wash cups and saucers without breaking them, to clean windows, to wash and iron clothes, to cook simple foods. Most children under 10 or 12 years of age enjoyed such tasks and took them very seriously. Later on the same work was not enjoyed so much as the children then looked upon it more definitely as set school work. It was necessary to begin early in order to see the true joy of the little child in practical work adapted to his age.

Between the age of 10 to 14 the fundamental question of the type of a child became very marked. At this age the children should be able to choose the special practical work suited to their types.

It was interesting to note that the educational authorities of The Hague had instituted special evening courses in the new methods of education for elementary teachers, no teacher being allowed to teach in the infants' schools until she had attended these courses.

Cizek Postcards for Christmas

Sets of 10 beautiful postcards from designs by the Juvenile Art Class of Prof. Cizek are offered for sale in aid of the Junior Red Cross. Price 1/- per set post free from Austrian Junior Red Cross, Vienna 1, Strubenring 1.

Materials and Methods of the New Education

By Gertrude Hartman

(Editor of "*Progressive Education*," U.S.A.)

(Résumé.)

THOSE who are working in the New Education believe that up to the present time the forces that have been operating in children's lives have in general been so repressive in character, both in the schools and in the whole social environment, that we have not as yet tapped the sources of the great creative energy of the human race. They believe that each child is born with untold potentialities for creative expression and that education is the means by which this creative power may be developed. They believe further that children are endowed by nature with certain characteristics that will enable them to be educated in this creative way if we, as teachers, will but study the children instead of keeping our eyes upon a set programme which we wish them to follow. We believe that there is no antagonism between child-nature and education. This antagonism arises only when we attempt to educate children in a way that is unnatural to them.

Teachers are seeking light from the psychologist and other students as to how children learn and are constantly improving their methods in accordance with greater knowledge.

Play

We have learned from the psychologist that the child's natural method of learning is through activity. The child through play and natural activities learns a great deal before he goes to school. Educators have come to regard this characteristic of childhood seriously and the school is at last utilising the play impulse.

The new school must be a place in which natural childish activities are going on. This is one of the great distinctions between the new schools and the

old. In the new, the children are learning through their own activities; in the old, the children are passive and learning is being imposed upon them by the activity of the teacher.

Materials

In order to make the school a place favourable to activity we must provide the proper environment. One of the first requirements in the new schools is space. Children must have plenty of room in which to develop their activities. Secondly, we must have materials with which to carry on activities. These materials must not be of the repressive type, i.e. those that can be used in only one way, but free materials, plastic materials that the child can manipulate in his own way and with which he can work out his own ideas. In the new school accordingly we find a wealth of such materials—blocks, sand-boxes or sand-tables, clay, paper, crayons, toys, gardens, pets, musical instruments, provision for singing, dancing, games, drama, looms for weaving, tools and wood, materials for simple scientific experiments, printing, etc., as well as the traditional books and other equipment of the old schools. Recognising the principle that each child is different from every other child we believe that this kind of free material gives each child the opportunity to develop his own personality in his own way.

Group Work

The second principle upon which we are working is that man is by nature a social being, and one of the fundamental tasks of education is to give opportunity to the child for the enrichment of his personality through free contact with his

fellows. In our interpretation of this social aspect of education we mean something more than simply allowing the children to move about freely, to talk with one another. We believe that a real social experience is something more than mere proximity or the casual intercourse that comes when one child helps another. The richest social situation that a school can provide is one in which groups of children are engaged upon enterprises of a common interest. The group decides upon some project it would like to undertake and each member offers some particular contribution.

Dynamic Curriculum

How is the curriculum related to these new methods? If education is to be developed creatively it follows that the curriculum, instead of being a static thing made in advance, must be dynamic in nature, being made as the work develops and growing out of the experiences of the children. Turning to child nature for guidance we find that the child has a natural curiosity about the world. We all know the perpetual what? how? why? of the child. If this characteristic is fostered it will gradually lead to those forms of knowledge that we call the curriculum; this self-sought knowledge leads to geography, history, nature-study, science, mathematics, etc., and before it

can get very far necessitates facility in what we call the tool-subjects—reading, writing and arithmetic.

We no longer teach slices of geography, history and the like. We carry on what might be termed the research method, that is, the children search out the answers to their questions. The teacher helps them by providing material and by directing them to sources of information. Frequently answers are obtained by taking the children to see real things such as factories, farms, docks, etc.

In order to keep track of progress the teacher keeps a careful account of the work of each child, tabulating it under various subject headings. *This is the curriculum coming out of experiences.* In proof of our belief we find that children working in this way often accomplish far more than the ordinary curriculum would ask of them.

Mental “drill” has its place in the new school; children have to know the multiplication tables, for instance, but their free mathematical experiences are not sufficient to insure accuracy in these fundamentals. The guiding principle here is that we “drill” after the child has felt the need of it and has seen the reason for it. Such work, conducted with the active co-operation of the pupil, we look upon as creative rather than imposed.

The Power of Poetry

By Marjorie Gullan

(Lecturer on Speech Training to the Glasgow Education Authority.)

JOHN DRINKWATER suggests in his *Prose Papers* that most of our economic and social evils come from the fact that we are spiritually and mentally lethargic. Like Shelley, he looks to the power in great poetry to awaken in us that spiritual activity which will eventually make it impossible for us to live in a world so maladjusted and discordant. He refers to the striking instance of an employer of sweated labour who admitted to full knowledge of the conditions under which his employees worked but who actually confessed that he did not care enough about them to do anything to remedy those conditions. Surely none of us *begin* life so utterly devoid of imagination!

Children have wonderful powers of intuition and understanding. It is the imposition upon them from the adult world of a hard materialism which results in the worship of false values and the neglect of true ones and which gradually chokes all the sources of real life within them. I recall an incident told by a mother herself about her little boy, who, sitting down to breakfast, was told "Now thank God for your breakfast before you eat it. Remember there are ever so many little boys and girls this morning who have no breakfast at all." The child burst into tears and pushed his plate away. "I won't thank God," he said, "I don't love Him if He doesn't give breakfast to the other children too." How soon we should begin to work to settle our social problems if only we could retain that state of mind. It would be better still if we could be so educated and developed that instead of merely weeping and pushing the plates away, as so many of us continue to do all through life, we were able to go forward and devise a remedy and see that the remedy was carried through.

Our young things are in one way in a worse condition to-day than they have been for generations past in that the old religious teachings are in many cases losing their hold. What are we to give them to enable them to stand firm and to resist the deadly impact of this materialism? How are we to keep alive the spirit within them? We must help them towards what Shelley called the Poetic Vision whether it be through religion, or art or nature. It must be remembered that Poetic Vision is not a vague nebulous affair, concerned with star-gazing and sickly sentimentalising over early deaths and faded roses; it is an intensely practical thing or it is nothing at all. Would that the so-called practical man knew something about it. Kipling describes the ideal citizen when he says:—

"If you can dream and not make dreams your master,

If you can think and not make thoughts your aim."

The practical man, that is to say, if he is to be of any real use in the world, must be able to dream; the artist must be able to carry his dream into the realm of the practical. What made our great bridges and roads, our ships and aeroplanes, yes, and our factories and railway stations? Dreams! Some of them, I admit, are dreams that have gone wrong somewhere, but that is our fault, the fault of the educators, who unmindful of the fact that man as long as he is alive must imagine, must dream, have neglected to give wise direction to the dreams of our children and to tell them what will be the outcome of their dreaming. For the fairy tales were right, what we dream comes true—often most terribly true. We must beware how we dream.

The poetic outlook and the lack of it are set side by side in the comparison between Mark Sabre and Mabel his wife

in the novel *If Winter Comes*. To Mabel a door was a good solid piece of wood with a handle and lock; it shut out draughts and noises; to Mark it was this and a great deal more, for behind that door lurked infinite possibilities, and through it might come anything surprising, delightful or terrible. It is just this realisation of the possibilities in all and behind all things which makes life worth while to us and we to it.

Now poetry deals with just such eternal truths and its great value for the present day child and adolescent is that it does not dogmatise, it works by suggestion, by persuasion, by inspiration. We can teach our children anything and everything by means of great poetry, but to do it we must ourselves have achieved something of the poetic vision. A child's imagination is seized and held by the images in fine poetry and by the rhythm through which they are presented. He will learn more readily what we have to teach him through those images than through dozens of precepts and lists and rules. Not that I mean for one moment to suggest that we should deliberately use poetry to point a moral; nothing more fatal to its power could be imagined. The teacher herself must be moved and inspired by it, it must be for her the way to wisdom and truth before she can interpret life for her children through its medium.

Unfortunately, however great her love of poetry may be and her knowledge of its power, if she is unable to convey its beauty to her pupils by means of speech she will find herself severely handicapped. If poetry is to do its own work in the minds and hearts of our children, if it is to be an abiding source of delight and inspiration after they have passed out of our hands, they must hear it spoken, not read it silently. We must make its music live in their ears and its pictures shine before their inward eyes as did the song of the *Solitary Reaper*, and the sight of the daffodils at Ullswater

to Wordsworth. We shall never capture them otherwise, never know the joy of seeing that quick response which they instinctively make to the beauty of sound and colour and movement. Once that response is awakened we can do with them what we will, but to awaken it we must learn to speak poetry sensitively and simply, with real melody of tone and a fine sense of rhythm. We must moreover, by the power of clear, distinct speech, be able to convey all the consonant and vowel values which the poet uses so cunningly in the weaving of his pattern.

Our voices when thus trained must be capable of treating variously the different kinds of poetry, the Lyric with its delicate moods, the Ballad with its swinging lilt and its passionate action, the ever-changing pictures of the Narrative Poem, the stateliness of Milton's blank verse, and the wonderful cadences of the Psalms.

Much of the lifelessness of the old poetry lesson was due to the fact that in reading without rhythm we were draining the very life blood out of poetry. Further, we must choose poetry which in form and subject matter is suited to the age of the child. Poetry with odd, irregular rhythm and rhyme patterns should be avoided in the early stages. The subject matter must be within the child's grasp and should neither be too eerie nor too tragic nor in any way complicated in thought. Quite young children can understand and delight in the varied beauty of poetry if the teacher can present them at one time with poetry remarkable for its rhythmic values, at another with poems rich in word music and word pictures, and at yet another with those in which the value lies in movement. But it is always by means of the teacher's voice that the illustrations must be made. If we are to achieve this new approach to poetry in our schools and in our national life it is to the teacher again that we must look.

The Liberation of Creative Energy as Effected by Music

By Heinrich Jacoby

(Dresden and Berlin.)

(Résumé.)

HERR Jacoby explained that he did not wish to emphasize music; what he had to say about the example of music could be applied to any other subject.

The liberation of creative forces, as exemplified by music, must be considered not only in the child, for the adult must be liberated first, or how can he help to liberate the child? From what must he be liberated? What has fettered and dammed up the creative forces?—many things, but above all the suggestion of our environment. It is a generally accepted theory that only a few gifted persons can express themselves in a creative way, that the majority are untalented and must for ever remain so. How are the creative forces to be liberated from these fetters of suggestion and custom?

To the question "What is Music?" there are generally about as many answers as there are people present. What we generally speak of as music, singing or playing, is applied music. But here we must answer the question with scientific exactitude, and perhaps we can best do so by the method of elimination. What is not music? A single note is never music; it is an acoustic impression, a noise only different in quality from other noises. Music is a *succession* of notes, not any succession, but one in which there is a definite relationship; music is in fact this relationship rather than the notes themselves. Music is for the vast majority of people a mode of *impression*, but we must consider it as a mode of *expression*, and moreover one common to all. The generally accepted notion is that only the small class of composers can *express* themselves in music; the rest of mankind is condemned to receive music only as an impression. We now consider musical

people to be those who are good imitators.

There is no such thing as unmusicality. The so-called unmusical person is one who cannot reproduce music, not one who cannot remember tunes. The perfectly musical person on the other hand is one who can recognise and reproduce any note at will, who knows the name of every note. But we have just seen that single notes are not music, so that the person with "a good ear for music" has nothing to do with music at all. "Unmusical" persons can often distinguish the finest sounds; if a glass falls from the table in the next room they can hear if it has broken or not, or they can recognise a friend by his voice, a thing which calls for a far greater fineness of ear than the distinguishing of simple notes. Then why cannot they express themselves musically?

When a baby is beginning to bring forth the first articulate sounds, how often the fond mother immediately pounces upon them and interprets them as "Papa" or "Mama," and repeats them to the child with an unnaturally exaggerated articulation and corrects it if it does not imitate her exactly? Or a child beginning to walk will be held up and "forced," as a plant is forced, to make unnatural progress. Father and the relations must all be shown how clever baby is. And the more leisure the parents have the worse it is for the child. Hereby it not only acquires a fear of falling which often clings for years, but it is actually hindered in its natural development by being artificially taught to walk. In the same way a child humming to itself will have its own composition seized upon as a known tune and corrected if it deviates; its experience is too soon made conscious and its musical development is killed.

How is it then that a child ever learns to walk or talk? Because walking or talking are necessities of life, and although hindered, the development cannot be stopped absolutely. The child is encouraged by seeing everyone around it walking and talking, but it does not often hear people express themselves musically, and so the suggestion that it is unmusical can become an inhibition that prevents it producing or appreciating music.

Now why is it that we take it for granted that music is not for all, but only for composers and "musical" people? We do not listen to music as we should. We want to know what it is about; we even put it to words which it is supposed to express too; we want to know its key, whether it is a symphony or a nocturne, who the composer is, all

sorts of things which have nothing to do with music. Instead we must learn to be passive, to open our minds to hear, and not to listen actively.

Just as a building is only the exterior frame of its rooms, so musical form is only the conducting medium through which musical energy acts. With this new attitude people who think themselves unmusical can be made familiar with the fundamentals of music.

We must come to the realisation that the ability to *express* and to *receive impressions* in all branches of experience is common to all men.

For a more complete statement of Herr Jacoby's method readers are referred to an article in the January, 1925, of "Pour l'Ere Nouvelle," price 1/2 from this office.

The Conservation of Creative Power through Education

By Albrecht L. Merz

(*Founder and Director of Work School, Stuttgart.*)

(*Résumé.*)

THE Work School (Werkschule) of Stuttgart endeavours to lay the foundations of an "art of education." With this end in view the school, which takes pupils to the matriculation standard, maintains also a kindergarten and an experimental primary school which has been recognised by the State.

The keynote of life in the school is a recognition of the fundamental principles operating in the Cosmos and an expression, in individual creation, of the elements thus discerned. *Intuitive* understanding of the world of phenomena is sought rather than *intellectual-associative* modes of perception.

The over-intellectualism of to-day is leading us from a realisation of life as a unit, of successful life as that lived in harmony with Nature's laws.

A healthy child who has not been mis-

educated represents an organic unity, whose vitality and form-creating capacities are indicated by the fact that all his actions are derivatives of Cosmic laws. Present day education is characterised by its tendency to destroy the vitally creative expression of the child and to substitute instead a fixed drill in so-called knowledge, an imposition of facts unrelated to the child's personal expression.

Nowadays, handwork is void of all really creative impulse. Most people are content to produce detailed imitations, thus relieving themselves of individual responsibility. An architect knows how rarely he is able to leave anything to a draughtsman, how necessary it is that he himself should do all the drawing.

How different from the days of great architectural undertakings, when it was only necessary to indicate the general

rhythm of the design, leaving each individual worker to elaborate independently his own contribution. That, notwithstanding this manner of working, there was a great unity in the whole construction was due to the fact that in those days the connection with the fundamental Cosmic forces had not been lost.

Whether children are able to read, write and solve arithmetical problems by the time they are eight years of age is not an important question. But it is of paramount importance that the creative faculty of the child should have been roused, strengthened and developed, thus laying the foundations of a life of self-reliant creative work. The word "creative" is used here to signify the faculty of doing the right thing at the right time in the right place.

As sand dropping into a shell will cause the growth of a pearl, so should the teacher, by placing stimuli before his pupils, arouse their creative energies. By giving them, for instance, the one word "explosion" he does not call for an illustration of flying stones, etc., but for an expression of the driving energies working through an explosion. These energies permeate the whole of life and the child should be able later to realise himself as one, in his daily life, with this Cosmic urge.

Rhythm is of great importance, for in art, in politics, in social life, rhythm is expressed in the relations of one person or thing to another. For instance, when hanging a picture between a door and a window, we must consider the relationship of the picture to the door and to the window; it is not taste but instinct that matters. In the *Werkschule* the pupils are often asked to create something new from old materials (bits of cloth, etc.) by using them in right relationships.

Exercises are also given on what Goethe calls "the living development of a given shape." The child is shown a nettle and is asked to draw the essentials of that plant; then he *invents* a plant that has these same essentials. Having recognised the fundamental principles underlying the

form of a nettle the child varies his designs, thus becoming truly creative.

In all subjects taught at the *Werkschule* it is essential for the pupil to realise the fundamental principles working through the Universe and to adapt them to his own creations. Bamboo can be illustrated by a series of straight stalks or it can be a symbol of striving from darkness upwards to Heaven, unfolding in lines of beauty and strength equal to those of Fuji-yama. The difference in interpretation will depend upon the insight of the artist into the significance of natural laws.

In the *Werkschule* the children watch the artists and master-craftsmen at work in the workshops connected with the school. They see the baskets, pottery, metal-work, etc., grow out of the material under the hands of the artists who use no designs but their own.

Material, tools and creative energy employed in equal proportion are a unity. If one of the three predominate the work will be either too material, too ornamental or too individual.

No subject lessons are given in the school but a central motive is taken as a basis for different kinds of work. For instance, in connection with their language, the children are asked to give two long words. Someone answers "sea" and "locomotive." This appears at first to be incorrect, but in reality these two words have the same length value expressed in a different form. We might represent "sea" as one long line, whereas "locomotive" is a series of dots, occupying the same space. The one represents the principle of compactness, the other that of looseness, of dissolution. This idea can be carried into different subjects. In zoology, for instance, the back of a saw-fish would stand for compactness, the sides for variation, the spider would represent dissolution (small body, long legs), the hedgehog, compactness (big body, small feet).

All these reflections give rise to new sets of exercises stimulating the creative impulse in the child.

The Teaching of Drawing

By M. Bakule

(Director of The Bakule School, Prague.)

(The following extract from Herr Bakule's lecture deals with only one section of his work. We hope to complete the lecture in future numbers. One of the most remarkable features of Herr Bakule's work has been the training of a child choir. The beautiful singing of about twenty members of the choir was a revelation to members of the Conference. If any members would care to co-operate in inviting the choir to visit England will they communicate with us?—ED.)

I shall endeavour to indicate how I educated my pupils to express themselves in drawings, etc. For this purpose I shall select one small section of my educational work—illustrative-drawing.

I commenced by showing my pupils how to "read from the face." From facial expressions, tightening of facial muscles, wrinkles on the forehead and around the eyes and mouth, etc., the children learned how to deduce for themselves the mental state and the mood of the person under observation. They took note of these facial signs and accustomed themselves to see them and to remember them accurately. After the first glance the children closed their eyes and tried to imagine what they had seen. Then they looked again, compared what they had imagined with the model, made any necessary corrections, and finally with shut eyes fixed the picture in their memories.

They then sought a means to portray the object itself or an imaginary object of the same kind: with their forefingers they made an imaginary drawing in the air by moving them along the contours of the object observed at a distance or of the living picture which had remained in their memories. Thus hand and eye were trained together: what the eye had seen the fingertips tried to delineate.

After this stage, in which notice was taken of what had been seen, I went on to the realm of feelings. I taught the children not only to find out what was the mental state of the person observed, **but also to think, live and feel themselves into that state.**

Thus in the expression of what had been seen, a third powerful factor—**feeling, mood**—entered into the activity of hand and eye, and under its dictation the child made his first artistic, creative

efforts. To his visual impressions was added the power of feeling.

At first the children made drawings from models, later they drew from memory, and finally they portrayed their own fantasies. I trained them to observe freely and to draw freely each in his own individual manner so that every pupil had his own characteristic style.

I have thus trained my pupils to be literary men, designers, painters, sculptors, architects and musicians, even though I myself have not technical knowledge of some of these arts. I have done this by arousing and developing creative capacities in individuals whose co-operation I have employed afterwards in the training of other, so to speak, less "artistically endowed" pupils.

I myself have ceased to believe that special artistic abilities are inborn and are hereditary in families. I have discovered that **all the creative capacities can be educated in every child who has a sound nervous system.** It is necessary merely to provide an environment which will stimulate the creative capacities and give opportunities for them to manifest themselves.

I have also arrived at the conviction that the teacher should possess a 'creative educational capacity,' in other words he should be an educator-artist, that is to say, he should be able not only to carry out what he has learned from books or what he has prepared for a lesson but also to improvise so as to solve special educational problems at any time or in any place. He should be able to find means with which to arouse and bring into activity those functions of the brain and muscles which tend to lie dormant. Finally he should know how to invent methods to develop, to the level of artistic production, the aroused capacities.

The Danish People's Colleges

By Anders Vedel

"I am come that they might have life
and that they might have it
more abundantly."

1. The Danish "Folkehøjskoler," or People's Colleges (verbally "People's High Schools"), are schools for adults, nearly all the students being between 18 and 25 years of age. The schools number about 60 and are spread all over the country. The number of students at each school varies from 20 to 200 or more. The number of students each year for the whole of Denmark is about 7,000, which means that about one-third of the young people from the Danish country districts visit these schools.

The schools are private; the students come of their own free will and pay for themselves. The schools receive a Government grant and about one-third of the students receive public help in the payment of their expenses.

2. The People's Colleges do not count as part of the ordinary Danish system of education (elementary schools, secondary schools, universities, etc.). They do not train their students for any trade or profession or provide admission to any vocation or higher school; the students come just because of the education given.

The aim of the People's Colleges is to give to those who visit them an *education for life*, to help the students to love life and understand life, its conditions and its nature, the social life (and especially the life of the Danish people) as well as the life of the individual.

3. The schools were originated by a famous Dane, N. F. S. Grundfoiz (1783-1872), poet, clergyman, historian. He was guided by an ardent love of his people and by a firm belief in the mental and spiritual power of the "uneducated" masses. Slumbering as this power was it could be awakened and enlivened and

a happier set of people, as well as better citizens, be created.

4. One of the ways towards that goal was to Grundfoiz's mind schools for adults of all classes. The adult age (18-25) was to him the best school age. He found that *after* the years of adolescence young people reveal new mental powers, new spiritual receptivity, new desire for knowledge and understanding of life. In most cases no answer is given to this great longing; the People's Colleges should provide it.

5. The aim of these schools could not be reached by the ordinary ways of instruction, reading and learning by heart from text-books, etc. Only *living men and women* could do it, by *what they said* to students. So in these schools *the spoken or living word*, made use of in lectures as in conversation, was to be the most important means of instruction.

This living word was able to make itself felt through all the different subjects, but to Grundfoiz the most important subject was *history*, as he understood that term: not as a mere record of the past but as a way to understand life as a running stream, an uninterrupted movement forward, a long series of experiments, through which the divine powers working in man have manifested themselves.

6. Practical shape to Grundfoiz's ideas was given by a number of teachers, of whom the most important was Kristin Kold (1816-70). He made a course at his school sufficiently cheap to be within the reach of the poorest and by giving board and lodging to all the students he created the school-home, and gave it the Christian keynote, the homely atmosphere, the sense of equality between pupils and teachers, which has been of such great value.

Drawing and Dramatic Work in Schools

By Charlotte Mannheimer

(*Högre Samskola, Göteborg, Sweden.*)

(*Résumé.*)

Fifty years ago children were taught to draw from copies, or at best from the cube. Colours were practically excluded, though chalks may have been introduced in the lowest classes, but then their quality was so inferior that they did more harm than good. The mistake made in the Eighties was that, according to modern opinion, only the one side of a child's nature, the imitative, was respected, whilst the other side, the creative, was neglected. A child's imagination transforms everyday life into a world full of wonderful form and colour, and the child yearns to express what it sees and feels. A bit of coloured glass changes the garden into a mystical place, full of strange trees and flowers, the sounds made by animals mean things to children, a flying kite forms, in the imagination of a boy, a link between earth and heaven, and a doll is—to the little girl—a presentiment of her own future motherhood. And, if you give a child a piece of paper, a pencil, brush and colours, it will paint all this for you without the least hesitation. It is often said, "You must not encourage a child to paint such nonsense, and you must not admire these strange scraps, the child may dream of becoming an artist some day without having the talent for it." And when children take part in a play, and become absorbed in it, it is said, "Do not encourage them too much, they will want to become actors and actresses when they are grown up, and they may not be suited at all for that life." There is no real danger that they will mistake their vocations; it is only an inherent need to create that is finding an outlet. Should an inborn talent be called forth in this way, then the guidance during

childhood has been a sound one, and will lead to development. On the other hand, the average boy or girl soon forgets a temporary infatuation, occasioning day-dreams, and turns to other subjects that absorb his growing intellect anew.

In our co-educational secondary school in Göteborg we allow small children to paint flowers and leaves from Nature, and the bigger pupils paint from models in the museums, thus the imitative faculty is encouraged, but all who will are free to make imaginative drawings which give play to the creative faculties. Many of the subjects of the curriculum, such as geography, history, literature and natural history, are connected with drawing. The teachers of these subjects keep in close touch with the drawing master, who allows the pupils to design in the art room what is needed in other classes.

Children like to express what they read with their bodies. They design their own scenery and costumes for their drama. Dramatic performances must be adapted to a child's power of conception, so that sometimes a class writes a play for itself. It is wonderful how quickly the children paint the scenery from their small sketches. They crawl over the paper, which is pinned to the ground, and conjure forth forests and palaces and Grecian temples in an astonishingly short time. They make accessories in wood or cardboard in the carpentry room, and paint patterns on simple materials for the costumes in the art room.

Experience has shown that acting and drawing are admirable subjects for the development of the two natural modes of expression in the child—the imitative and the creative.

Sunlight and Childhood

By C. W. Saleeby, M.D., F.Z.S., F.R.S. (Edin.)

(Chairman of the Sunlight League, Author of "Sunlight and Health," etc.)

(Résumé.)

THE lecturer reviewed briefly the history of the sun-cure from the 14th century before Christ to the present time. There had been a procession of those who had realised the value of the sun in the curing of human ills.

An outstanding contemporary name was that of Dr. Theobald Adrian Palm, who had seen much rickets as a student in smoky Edinburgh and had observed the absence of rickets in sunny Japan.

Finsen, in 1893, began to cure lupus by sunlight, and in 1903 Dr. A. Rollier, at Leysin, began to cure all forms of "surgical" tuberculosis, falsely so-called, by sunlight, as Bonnet had done two generations earlier; and in his great book *La Cure de Soleil*, 1914, he published photographs showing the cure of rickets (together with other diseases in the same patient) by sunlight. In 1919 Dr. Huldshinsky in Berlin cured rickets by artificial light, and at the beginning of 1923 the Medical Research Council of Great Britain appointed a Committee on Light.

Rickets

Only with its mother could a baby be usefully studied; these twain were one flesh. We had signally failed to save babies under one month old; the neonatal mortality was almost as high as ever, as also was the rate of still-births.

We had forgotten that babies could be completely saved and cared for only through their mothers. We must begin with the expectant mother who should receive enough sunlight to ensure the freedom of her child, at birth, from those defects in the development of the skeleton which were really identical in origin with

post-natal rickets. The expectant mother usually withdrew herself from the public gaze, and thus actually received less sunlight than other women, whereas she really needed sunlight for two. The lecturer predicted that in a decade the use of sunlight or, failing it, artificial light, would be regarded as part of the due hygiene of pregnancy.

After birth the infant needed sunlight and more especially the ultra-violet rays, at about half an octave above the violet, which were the first to be obliterated by the smoke of our cities. At Columbia University, New York, Dr. Hess and his fellow workers had shown that rickets when properly looked for with the X Rays was a disease of the early months of the infantile year, and that sunlight, or even artificial light, was a specific against it. There should never be another case of rickets in the world. It was the typical disease of darkness—"la maladie de l'ombre par excellence."

The outstanding need of infants was their place in the sun, to which they would never be restored until we had abolished the deadly veil of coal smoke which hung over so many of the large towns of the world.

We must learn, parents, doctors, teachers and others, how to use the sunlight when we had it in the summer and when it was restored to us in the winter; we must hasten slowly, protect eyes and head, watch each individual case, use the bronzing of the skin as our index of dosage, devise translucent clothing, value the clear morning—in short

Fear the heat and love the Light -
Keep our children cool and bright.

Tuberculosis

Infancy passed, we still had the risk of rickets and tuberculosis becoming formidable. Whilst attending to dietetic principles we must recognise in sunlight a

(For further study the reader is referred to *Heliotherapy* by Dr. A. Rollier (Oxford Medical Publications, 1923, 25/-), and to *Sunlight and Health* by Dr. C. W. Saleeby (Nisbet, London, and Putnam, New York, 5/-).

factor of nutrition second to none. Along the shores of the Lake of Geneva you might now see children of pre-school age and school children being regularly sunbathed, under official auspices, on the principles of the "School in the Sun," which was founded by Dr. Rollier, near Leysin, in 1910. Go for your daily swim at Pully, near Lausanne, and next you were dozens of tiny youngsters, illustrating the truth that "baths of water are good, baths of air are better, baths of light are best"; and enquiry showed that their parents worked outside their homes, and that this in short was the ideal day nursery. Meanwhile the tuberculosis death-rate ran down fast wherever these methods had been applied. "Of all flowers," as Michelet said, "the human flower is that which has most need of the sun."

Let us spend our labour and money on pure air and light, the abolition of slums and coal smoke, the provision of schools and holidays in the sun in summer time, the use of our lungs and our limbs, always beginning with children, in the open air, and in the fight against those who turned our cities in winter into cold hells, calling the process industry, those who imprisoned healthy children in shadow in urban schools, calling the process education, and sick children in urban hospitals, calling the process medicine. Tuberculosis was only secondarily and incidentally a bacterial disease; it was primarily an indoor disease, a deficiency disease, a social disease, a disease of darkness. Not only coal smoke but stupidity and selfish vested interests were to be impugned.

As practical conclusions the lecturer urged as Dr. Palm had urged thirty-five years ago:—

1. The removal of rachitic children as early as possible from large towns to a locality where sunshine abounded and the air was dry and bracing.
2. The establishment of a sanatorium for poor rickety children in some such locality, where the severe

development of the disease might be averted and much life and health saved by timely treatment.

3. The systematic use of sun baths as a preventative and therapeutic measure in rickets and other diseases.
4. That, when a mother had once borne a child which had become rachitic, preventive treatment of the disease in her future children should be adopted, if possible, by change of climate and mode of life in the mother, nothing urged above being inconsistent with the belief that the mother's state of health brought about by the same causes predisposed her offspring to rickets.
5. The education of the public to the appreciation of sunshine as a means of health. Many persons seemed to prefer darkness to light in their dwellings out of ignorance, thoughtlessness, or even out of an economic regard for carpets and curtains. Let people understand that sunshine in the dwelling not only revealed unsuspected dirt, but was Nature's universal disinfectant as well as a stimulant and tonic. Such knowledge would also stimulate efforts for the abatement of smoke and for the multiplication of open spaces, especially as playgrounds for the children of the poor.

The lecturer added that he was specially concerned at present with the use of a new form of glass, called *Vitaglass*, which had now been invented to transmit the ultra-violet rays; and in the improvement of our clothing, as by the use of artificial silk, which was notably translucent to ultra-violet light. But, above all, the work of the Sunlight League last summer had been to give sunbaths to children at Ken Wood, London, as an example to all our cities.

(For further information the student is referred to the Sunlight League, 37, Russell Square, London, W.C.1. Annual subscription, including the journal *Sunlight*, 10/6.

Summaries

The New Education in the U.S.A.

An afternoon was devoted to short talks by some of the American members of the Conference. Mrs. Garlin Spencer, delegate of the **Child Study Association**, New York, gave a short account of the growth of the Association since its beginning 25 years ago, when it was started by a small group of mothers. It was the first organised body of people outside the teaching profession devoted to the study of the New Psychology applied to the child. A Rockefeller donation had enabled it to extend its work into the rural districts, and a large number of parents' groups had now been established all over the country. The Association emphasised the family as the primary nursery for the young and specialised on the training of the parent, whom it regards as the centre of life. A course of study had been arranged at Columbia University, New York, for the training of parents.

Another valuable Association, the **Parent Teachers' Association**, had grown out of small mothers' groups and now had a vast organisation throughout the States, linking the schools to the homes.

Yet another important factor in the education of the public was the **American Social Hygiene Association**, New York, which dealt with pathological conditions in the social organism.

Dr. C. W. Eliot had sent special greetings to the Conference and the following message:—"Upon the education of our children on right principles and in the right spirit depends the future peace of the world."

Public Education and the New Schools

By Dr. W. Carson Ryan (Prof. of Education, Swarthmore College).

Dr. Ryan pointed out that there was no national system of public schools in the U.S.A. The education in each State differed from other States and within one State many varieties of public education were to be found. Public education was still locally supported and controlled.

The schools depended on the community. A board of education might be a large body of experts in a large city or, in a small village, a group of lay citizens without any special knowledge of educational questions, but faced with the task of providing for local education. Therefore unless the States had means of educating the public they would not obtain good education of any kind. Necessarily in the building up of this vast new country most of its energies had been directed to an increase in educational facilities rather than to a study of what were the best methods in education. For this latter purpose the **Winnetka Schools** had been established as a definite experiment under the direction of Carleton T. Washburne, whose work was now famous among the followers of the New Education movement.

Dr. Ryan referred to the **Visiting Teacher** movement, which was a unique attempt to bring expert psychological knowledge to the aid of the schools. The work of the Visiting Teacher was to deal with difficult children in the schools, investigating their problems, visiting their homes and seeking through psychological treatment to restore harmony in young lives that had become maladjusted. Watching the work of the Visiting Teacher the ordinary teachers were being convinced of the importance of individual methods in their own school work.

Education and International Understanding

By Dr. S. P. Duggan (Director of the International Institute of Education, New York).

Dr. Duggan drew attention to the fact that in the history of its development America had revealed certain traits, one of which was a certain materialism. In the growth of a new civilisation efforts had necessarily been applied to immediate material problems and there had been no time left for the finer activities of life. The country had to be prepared for habitation, and in its concentrated local

work America had perhaps become a little self-centred, provincial and lacking in contact with other countries.

The work of the International Institute of Education had come to counteract these tendencies by arranging exchanges between the students of America and other countries. In Columbia University alone there were now 600 foreign students, learning a great deal not only about America but about each other's countries. They had come out of the atmosphere of ancient traditions and the animosities of Europe and were learning a wider, international outlook. On the other hand, it was equally necessary that American students should contact Europe. America had perhaps too great a reverence for the man of action and was somewhat lacking in a regard for scholarship, for finesse, that European education could provide.

These international exchanges between the youth of the world were laying a firm foundation upon which the peace of the world might later be built.

Addresses by Dr. Overstreet and Miss G. Hartman appear in another part of the Report.

Educational Realities and Ideals in Bulgaria

By Prof. D. Katzaroff (Professor of Education at Sofia University).

Prof. Katzaroff outlined the education of Bulgaria and explained that in a country in which the educational system was only just being formulated it was possible to introduce the new methods without the difficulties which other countries had to face, such as their educational traditions, unsuitable buildings, old equipment, etc. Therefore in many of the State day-schools in Bulgaria there was co-education, self-government and many other features of the New Education.

Education in the Junior Red Cross League

By M. Duvillard (Inspector of Abnormal Children, Professor of the Institut J. J. Rousseau).

M. Duvillard, as a delegate from the Junior Red Cross League, especially emphasised that the work of the League

was in no sense a preparation for war, as was suspected by many, but that it was purely educational work of an international character. The numerous societies which had been formed by the Red Cross for the interest of children outside school hours had made it possible for these children to benefit a little from new methods of education which they were unable to experience in their schools. The work undertaken as social service had done much to increase the social sense of the children of many nations and to train them in international and co-operative habits of thought.

Progressive Education in Ireland

By Miss Nettell.

Miss Nettell spoke particularly of the work of Mrs. Gibbon in Waterford, where much had been done to introduce the Montessori Method. The Irish Free State was considered good ground for the growth of the new ideals in education, and as it was now planning its educational schemes there was hope that a big step forward would soon be taken towards the establishment of the new methods in the State schools.

The System of Creative Form in Children's Drawing as the Basis of Art Training

By Prof. R. Rothe (Professor of Drawing at the Teachers' Training College, Vienna).

Prof. Rothe's lecture was accompanied by a splendid series of slides of work that had been produced by his pupils.

The lecturer drew attention to the fact that the first experience of the little child in drawing was scribbling, the great discovery was that a line was made by the pencil. Then the child recognised shapes in his scribbling and tried to put them into order.

From the beginning two distinct types were discerned in children's spontaneous drawings, the impressionist type who draws with one surrounding line the shape of a man and says "He looks like this," and the expressionist type who draws part after part, the head, body,

arms, etc. We must not think that the first type only is artistically gifted. It was better to call them the "seeing" type and the "building" type.

The teacher must start with the interest of the child and help him in his conceptions, not in his forms. For instance, the teacher could ask the child to begin drawing an object from a distance gradually bringing it nearer and filling in details. Or he could help him to realise the movement of things by pointing out their function. Drawings must not be corrected. They were right for the child and he should only be told that they were not quite complete or that they were not quite understandable by others.

Education and Freedom

By Dr. Martin Buber.

The lecturer said that the title of the Conference was in itself a recognition of the fundamental instinct, the libido, the élan vital or whatever one liked to call the Source of man's life. It was also a call to look to the child if we would learn the secret of spontaneity, if we would keep ourselves close to the ever new revelations of the Source.

But there was a danger of considering the liberation of creative energy as an end in itself. Liberation alone did not make man a social being. Side by side with the liberation must be the provision of channels for right expression.

Pestalozzi's analogy of the tree and the gardener indicated that the teacher had not only to watch and protect the unfolding but that the unfolding must be directed according to its special function, and in harmony with its special nature. The fruit tree must be trained differently from the yew tree.

Some time ago it was thought that everything could be poured into the child as through a funnel; to-day there was the belief that everything could be pumped out of the child! But living was not a simple unfoldment. The outside world, the environment, shaped the personality of the individual. This forming of the personality was real education.

The teacher having the task of educating must direct the child by example, by a hidden influence which alone could lead. Such interaction between being and being was far more than freedom. If she interfered with the child outwardly the teacher caused a conflict between the obeying instinct and the instinct of rebellion. There was a legitimate authority arising from confidence. This accepted authority produced no split in the personality of the child. We must never mistake authority for compulsion. The opposite to compulsion was union. Freedom was only the neutral zone between the two, the zero.

It was the order of the world to-day that youth should experiment with freedom and adults must stand aside for a while.

In times of chaos like to-day it was difficult to sense the direction of education. The great landmarks of settled times were gone. But we had the great advantage that never so much as in times of transition and re-formation did the Divine Spirit so penetrate life. Man could not create, he could only shape, but he could open himself to the force of the Creative Spirit and let it function through him.

A New School

By Dr. E. Domokos-Löblbach.

The Hungarian Child Study Society had founded in 1915 the New School, of which Mrs. E. Domokos was the owner and leader. The curriculum, method of teaching and the whole pedagogic system of the school were built upon a new basis, determined by the development of the children's interest. Besides co-education and self-government one of the chief principles of this New School was the occupation of the child's creative imagination by handwork.

The children were helped to discover for themselves that only what was *good for all* could be good for each one. They were led to a joyous *self-discipline* and self-development. And finally this New School tried to bring out in the individual

child the qualities of initiative, judgment and responsibility. The school had four elementary and four middle-classes and two lyceum courses. Following the example of this New School several private schools had arisen and were working according to the New Ideals.

Children's Libraries

By Michele Crimi (Sicily).

Signor Crimi urged that in the new schools in which individual work was so prominent comprehensive libraries to which the children had free access were of paramount importance, were indeed as important as the teacher himself. Instead of supplying cut and dried knowledge to the pupil the new teacher directed the child to sources of information.

In Trapani (Sicily) the masters of the primary schools had opened a library for children in the town's public garden, and had obtained from the municipal authorities a beautiful kiosk for its housing. It contained books for childhood and youth, as well as collections of interest to the

young botanist and geologist. The library was free to all and much of the reading was done in the open air around the kiosk. A certain amount of manual occupation was also provided for those who wished to relieve their reading by practical activity. The joyous occupation of the children in full view of the public was in itself a process of education for the public.

Practical Aims in School Work

By Marthe M. Nemes (Principal of The Home School, Budapest).

Mrs. Nemes described the community life of the children of the Home School. A special feature was that the children often formed themselves into groups for the undertaking of various projects. The project might be the organisation of an exhibition or the collection of funds for a neighbouring charity, but a great deal of information and experience was gained in the process. The *aim* was the incentive, the *learning* was the necessary concomitant. The achievement of the aim was the reward of labour.

Education in Egypt

By Frank Walser

THE Egyptian peasant, though he may not read and write, is more interested in the great universal realities than the European peasant; he has far more occasion to think of and discuss life, man, God. In every village groups form around the wise man and always the minds soar above the daily routine, which is so regular and sure; in every street some sit and meditate. And so if we take true values for our measure, Egypt is quite different from Europe, very backward in some things, such as hygiene and applied science (tradition rules so strongly), but advanced in others, and certainly not less civilized. For new educationists Egypt throws into relief the so purely intellectual culture of the north

(of western civilization). And so it is that according to his old or new view of education, the European living in Egypt becomes gradually more proud or more humble.

It is clear that the educational system, which in the last half century was grafted upon Egypt and which intelligent, modern-minded Egyptians are now so eagerly working and studying to reform, was grafted on it by such men as were proud of western intellectual culture, and the old-fashioned school, based on State examinations and discipline upheld by force.

Cromer did much for education by establishing government examinations and engaging clerks and employees for

government service on their success in these examinations. Through this the schools, based on the European system first introduced by the Khedive Mohammed Ali and the French, became popular and more numerous. But in the last thirty years these schools have only been improved on the side of administration and organization. Progress in method was looked upon with suspicion. The daring teacher was sent to the provinces away from the large cities where his idea might spread. Progress was suspected to mean politics. In the last ten years English teachers have been replaced by Egyptian in all subjects except English language in the three higher grades of secondary schools. These new teachers, the product of the same schools, are often poorly trained and are underpaid. The classes have been increased so that some contain 50 to 60 boys.*

There is a deadly indifference to anything but the government certificate (received on passing the final examination by about 1,000 pupils a year), a lack of interest in both teachers and boys. When one considers that the school work and text books are monotonously dull and uninteresting and the boys healthy and full of physical energy it is easy to understand how little patience they have for the 36 hours a week of theory divorced from life, half of which is language study, including formal grammar, dictation and so on. There is scarcely any manual work and

very little athletics, and so discipline is the chief problem, disorder in the classroom usually taking up half the time.

There is however a new spirit alive in Egypt. There is a group of earnest men (Egyptians) who are thinking seriously of the means to put new life and usefulness into this inheritance of schools. Through the present Minister of Education the following three reforms will be introduced this October:—Manual training will be introduced into all Primary Schools, the cinema will be used for geography, history and science lessons in all Primary and Secondary Schools, and class excursions to Museums, Zoological Gardens and such like will be organized regularly in all schools. The first real Egyptian University will also begin its work this October. In the restaurants, in the newspapers, in the streets of Cairo and Alexandria the reform of education has suddenly come to be one of the chief topics of discussion. Men are talking there of the excellent qualities of the fellaheen (Egyptian peasant, who represents 90 per cent. of the 15 million population), of his eagerness for work, cheerfulness, generosity and kindness, rich imagination, keen intelligent mind, and the poor, half-Europeanized product that comes out of the schools.

Egypt and the East have a great lesson for all who are just western, just clever. They find a dignity and a self-possession there that cleverness never brings. In the uneducated Egyptian and his school-educated brother lies so much that condemns the "Christian" West and its education. And now that Egyptians are freer to think and speak, this condemnation is becoming daily more apparent. For perhaps better than any people are the Egyptians, with their strong intuition, able to understand Emerson when he says: "What you are speaks so loudly that I cannot hear what you say!"

*All subjects except English and French are taught in Arabic. Of the 36 hours a week nine hours are compulsory English. Education for women is a new thing and there is still only one Government School for girls to 15 for boys (total for Egypt). The education discussed here is only for the middle class, though the fees are comparatively small. Beside this there are a large number of village elementary schools. In the New Constitution (1923) education was made both compulsory and free, but this is as yet impossible as only 10 per cent. of the men and one out of every 1,000 of the women can read and write.

